

The Ephemerides
of Phialo, deuided
into three bookes.

The first,

A method which he ought
to follow that desireth to re-
buke his friend, when he
seeth him swarue: with-
out kindling his cho-
ler, or hurting
himselfe.

The seconde,

A Canuazado to Courtiers in
soure pointes.

The thirde,

The defence of a Curtezan over-
throwen. And a short Apolo-
gie of the Schoole of
Abuse, against Poets,
Pipers, Blayers, &
their Excusers.

By Step. Goffen, Stud. Oxon.

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To the right noble Gentleman, Master Philip Sydney Esquier, Stephan Gosson wisheth health and happinesse.



T was a custome, right worshipfull, among the Heathens, when they had trauayled the Seacs, and escaped the danger, to sacrifice some part of their treasure to that God, which they iudged to bee their deliuerer: And sith it hath beene my fortune to beare sayle in a storme, since my first publishing the *Schoole of Abuse*, and too bee tossed by suche as some without reason, and threaten me death without a cause, feeling not yet my finger ake. I cannot but acknowledge my safetic, in your Worships patronage, and

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offer you *Phialo* my chiefeſt Iuell,
as a manifeſt pledge of my thanke-
full heart. Notwithſtanding if the
value anſweare not your expecta-
tion, accept my good will, which
hold out my hand to doe my beſt.
Little children, that drawe but a
hazel ſticke, thinke they performe
as much as hee, that ſhootes euerie
ſhaft in a bowe of ſteele. I confeſſe
that *Phialo* is to blunt for the court,
if you iudge his conditions by his
coate, for the ſkinne of the Fox is
not comparable too the Leopard,
yet that is no ſigne that hee wan-
teth witte. Though *Phialo* preſent
himſelfe barely too your worſhips
viewe, when my ſkill will not ſuf-
fer me to pounce him out, yet ſuch
as hee is, I dare affirme, that cloth
and carcaſſe is at your commaun-
dement. The pardon he craues is
for his ſimplicite, which hath
beene

Dedicatorie.

beene somewhat homelie brought
vp like a rude *Macedon*, and taught
too call a spade, a spade without
anie glosing. Wherein I iudge
him the more too be esteemed, bi-
cause hee vseth no going about the
bushe, but treads Dunstable waye
in all his trauell. For such as haue
tried the conclusion, knowe that
hee which beateth his hookes with
medicinable drugges, catcheth the
greatest store of fishe, yet are they
not toothesome, nor good too bee
brought vnto the table: And hee
that tempers his speeche with art;
smootheth his style with a double
tongue, shall quicklie haue infinite
swarmes of freendes, but angle
with poyson, and doe much hurt.
The Daies workes of *Phialo*, which
spendeth his time in profitable di-
sputation among his freendes, I
haue called his *Ephemerides*, after
4 the

The Epistle.

the manner of the Greekes, humbly requesting your worshippe to vouchsafe them the reading, because you are learned, and to yelde them your patronage, sith they carie some tast of the Vniuersitie.

Your Worships to com-
mande. S. G.



¶ *Literarum Studiosis in*

Oxonienſi Academia

Steph. Goſſon. Sal.



A eſt (egregij Philoſophi) Academix ſeueritas in iudicijs, & multitudinis temeritas in aſſenſu, vt, quæ vobis obijciuntur, rationis ſtatera, quæ huic occurrunt, opinionis trutina perpendantur. Apud vos qui contorta diſſoluit, qui diſtinguit ambigua, qui *Metrodorum* configit, qui eruit abſtruſa, & altiores in natura ſulcos agit, ſolus coronam demeretur. Apud hanc, qui formam, qui ſucum, qui *Veneris* pigmenta cantat, acclamatione recipitur & applauſu. Videte, quæſo, quomodo mihi iſta cogitanti, & *Phiali Diaria* in lucem emittere cupienti, vtriuſque ſpectra faces ardentes intentarunt, quibus ab inſtituto facilè deterrerer, niſi me veſtra humanitas è tantis anguſtijs emanciparet. Aliquot iam menſes ſunt elapſi, cùm ego in Poëtarum, Fidicinum atque Hiſtrionum ineptias grauiter inuehebam, quo negotio, quia proſtigatis hominibus in Epicureorum

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reorum hortulis apricantibus, Solem ac Cœlum interclusi, mei nominis existimationem effrenatè inuaserunt. Verùm, quia rumoribus pugnant, cùm argumenta expectemus, non possumus tam inani crepitu perterrerì. Quid enim est quod acutuli isti homines pungunt? quid premunt? quid asserunt? *Gossorum eiecisse Poësin in exilium: fabrè, Scholas, Academias, Musarum domicilia, Philosophorum cœtum & Senatum reclamare: Papè, iugularunt hominem.* Non sum ita optimarum rerum rudis, ut negem aliquando Poësin esse numerum, numerum ordinem, ordinem de cœlo, quasi de iugo sapientiæ defluxisse. Nihilo tamen magis ista probant Poetas omnes esse diuinos, quàm Medicos omnes, Aesculapios. Fateor ego, fabularum inuolucris multa non contemnenda adumbrari, sed somnia sunt ista, quæ succos de foece hauriendos propinarunt. Nolo Poësin verborum suppellectile, vel suauitate fidium, sed rerum harmonia iudicari: nec Poetam illum fertis redimiri, qui carmina ad digitorum terminos studiosè panxerit, sed cuius animus cum ordine, vita cum scriptis conspiciat. Auide sibi hoc homines famelici arri-


In Oxonien. Academia.

arripiunt, me qui Poetas reprehendo, Poetæ partes suscepisse, & diciasse ijs versus quos in Theatris recitarunt. At præ stupore non intelligunt, nos ea studia iuventutis æstu persequi, quæ flexu ætatis nauscamus, & quæ desideria eo temporis flore, quasi verè tepesacta pullulant, maturiori iudicio circumcidi. Laudant Agricolæ eas arbores, quæ se ita profundunt, ut rescentur, & malumus omnes amputare nimia, quam noua ferere. Spero me in adolescentiæ delicijs cum Poetæ personam sustinerem, moribus ijs enituisse, qui frugem virtutis nutricarent, & futuræ industriæ culmum erigerent. Quod si, ut isti volunt, delinitus impegerim, non est refragandum enatanti: Malo semel emergere, quàm hæreere semper. Conceditur ara fugienti, deprecanti medicina. Non sumus ex ære Corinthio fabrefacti, ut tardè admodum intabescamus, & ocysimè expiemur. Me suadent hæc tempora; priora studia non exuere solùm, sed abijcere, & maturè ad metam collineare. Illi verò qui meum consilium malè probant, pergant, quâ cæperint, & Poetis inhiant, non officio, si omnia sic desiderio condiant, ut immoderata siti æstuant, turbidas aquas iucundè ingurgitent,
sua

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sua voluptate perfruantur, mihi fontium perennitas arridebit. Itaque ne diffuamus otio, diarijs istis maiora quædam latine molior, quæ emanabunt aliquando, & meum in vos animum eminenter expriment. Valete, Londini 5. Kalend. Nouemb. 1579.

Stephanus Gosſon.



To the Reader.



Entlemen and others I could wish that I had that verue in my penne, whiche the Beare hath in her tongue, too licke out my whelps in some proportiō, whē I haue cast them in a rude lump. But I see my cunning serues me so il, that whilest I desire to perfect my worke, I am constrained with *Apelles* too set it out, where euery beholder may view it at will, and tell me his minde when hee sees a faulte. Many hands make light worke. Coppie of preceptes breed an Arte. Where fundrie workemen shew themselves, a rare diuice is brought to light. Reade and runne ouer, I giue you leaue, I set it down to none other ende. Diuers are the studies of men in one Schoole, some followe Philosophie, some the tongues, some are contented with meaner Lectures, infinite wares in one fayre, where the Souldier approcheth to cheapen a Swoord, the

To the Reader.

the wantō inquireth for a glasse. And I knowe that in bookes, as in open fieldes, euery man pursueth that game that he liketh best: a noble minde wil chase the Hart, but fooles pick dafies if they may find them. Therfore if idle Drones assaile me, let thē knowe that I shew no sporte for them: my desire is, too seeke out meate for manly stomackes. I haue seene what Cankers shoote alofte, where amorous toyes are dayly sown. He that troubleth the Springe where you shoulde drinke, may be turned to a frog if *Iuno* frown. Such as flatter the Reader with vaine delights, beare the shape of a monster in their heartes, and are to be fled as dāgerous shelues. Those stormes that forbide vs too shoot into harbor, are more to be feared thē those that discourage vs to hoyft our sayle: & those discourses are worst of al, that hinder our passage when we trauell home, & seeke for the ende in which we should rest. As I write not this for mine owne behoofe, to iustifie that which I do my selfe, or too spurne at other that haue
gone

To the Reader.

gone before mee , So I hope you will
take it for a lawful excuse, that I write
not so loosely as some desire . I haue
bin requested by some of my frendes
to take longer time, and encrease my
volume : wherein I perceiue they vn-
derstande not that the Countrieman
casteth his seede very thin, yet findeth
his barnes to be filled by them, That
the spirite of man , in the straightest
Trumpet hath greatest sound, blowne
through a barrel, makes no noise. But
sith they had rather see their handes
full of Paper, then their heades full of
knowledge , I let them goe. And tru-
sting too the curtesie of you that are
skilfull Gentlemen, I haue peformed
my promise, and discharged my
handes, giuen *Phialo* his pas-
porte, and sent him
to you.

Farewell.

Yours, *Stephan*
Goffon.

Yours humble

gone before me, so I have you will
take it for a lawfull excuse that I write
not so loosely as some desire. I have
bin reproached by some of my friends
to take longer time and increase my
volume: wherein I perceive they un-
derstand not that the Courtier man
calleth his words very thin yet husband
his papers to be filled by them. That
the spirit of man, in the first night
Trumpet hath greatest sound, blowne
through a barrel makes no noise, but
that they had rather see their hands
full of paper then their heads full of
knowledge, I let them see. And thus
sing too the curles of your hat are
skillfull Gentlemen, I have performed
my promise and discharged my
duty given to his pa-
per, and sent him
to you,

Yours humble

Yours humble
Coffey

The Ephimerides

of Phialo.



A R R O reporteth, that they whiche did sacrifice to Hercules, vsed continuallye before they began their Ceremonies, to drive their dogs out of the citie. And I think it necessary, before I set down the discourses of Phialo, as the fruite of my travell sacrificed heere vnto skilfull Readers, to whippe out those Dogs, which haue barked more at mee for writinge the Schoole of Abuse, then Cerberus did at Hercules for descending to Hell, and haue laboured with the venome of their teeth to wound me deeper, then that curst Curra, which was the death of Licinius, and the cause of a battaile, wherein Hercules lost his brother Iphiclus. It is not long since a friend of mine presented me with straunge newes out of Affrick, requesting me earnestlye to shape them an answer. After I had vnfolded the Paper, and found nothing within but guts and garbage, neither heart nor liver, nor any

A Libel cast
out against
the Schoole
of abuse.

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any good intralles, I called to minde
the reply that Appelles made to a course
Painter, which brought him a counterfait
of his own drawing, requesting his iudg-
ment in y^e work; Truly, quoth Apelles,
hadst thou not tolde me it had bin thine; at
the first blush I woulde haue iudged it to
be done in haste. And had not the wi-
ter himselfe, which sent these newes in-
to Englande, reuealed his name to some
of his friends by whō I heard it, I woulde
haue iudged such a Dawe to be hatcht in
Barbary, & the tydings that came, to be
scribed in post. Commodus the Emperoz
cōming to Rome, in the face of the whole
senate, began wth a graue countenance to
declaine: When euery man looked for
some weightie matter, touching the go-
uerment of the cōmon wealth, hee fell to
trifling, & told thē, that riding abroad one
day with his father, who at that time was
cast frō his horse, himself alighted & holp
him out of the mire. This doctour of Af-
rike with a strange kinde of stile begins
to write thus: To his friends the plaiers
& to win care, at the first like a perfect O-
rator, he sits down in his study, lookes a-
bout for his bookes, takes pen in his hand,
and

and as manerly as hee can, breathes out
this oracle from the threefooted stoule of
Pythia, *Affrica semper aliquid apportat
noni*, There is euer a newe knacke in a
knaues hood, or some kinde of monster to
be scene in Affrike. To which principle
when he thinketh he hath giuen sufficienc
light, by the ioyning together of sundrie
beasts, his friends gaping for some strange
conceite to bring to the stage, find him to
dally: for with a tale of a tub, he slippeth
down presently into a dirtie compariso of
a dutch Mule, & an english mare, that in-
gendred an Ass, & to cast his foale quick-
ly (with a deuout prayer to God, to sende
players fewe asses, & many auditors) hee
growes to conclusion, behauing himself
in his learned Paraphrase like Megabi-
zus, who came into Apelles shop, & begā
to talke of his shadows, til the painter re-
prooued him in this manner: Hadst thou
kept siere O Megabizus, I would haue
reuerenced thee for thy gay coat, now the
worst boy that grindeth my colours will
laugh thee to scoorne. And I, if this Geo-
grapher had stayed his pen within the co-
passe of Affrike, would haue read him to
patience for the costliness sake, but now the

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least childe which is able to temper his
ynke, will giue him a floute. If Players
gette no better Atturney to please their
case, I will holde mee contented where
the Haruest is heard, to take Dates of ill
debtors in part of payment.

Touching the fruitfulness of his Mule
which is not agreeable vnto kinde, be-
cause the coldnesse of seede kills the
power of ingendering, I coulde find him
spote by Philosophie, if I were dispo-
sed to play with his nose, or to cast any
thing but drasse to Swine. But I in-
tende not to aunswere him, least I kick
with Cresiphon, when my Mule win-
cheth. As long as hee rayles, he profite-
not, as long as he dozes, hee hurteth not,
Let him say what he will, he shall not cut
me, Let him write what he please, he shall
not kill me, and fauour him that list, they
shall not greene me, it is but kinde for a
Cockes heade, to breede a Combe, and a
rashe witte, a rawe deuise. Though the
Mariner haue skill to gouerne his vessel,
it lyeth not in his cunning to calme the
seas: though the countrimā know how to
grasse an impe, his toile will not alter the
taste of the Crab: Though my selfe haue
lear-

learned to rule mine owne talke, I can not snaffle the tongue of a Carper. Notwithstanding the Sayler commeth safely to harbour, though he bee shaken: The husbandman gathereth much pleasaunt fruite, though his Wylding bee sower: and I haue no doubt I shal please the wise, though the malicious turne vpper their gall. The same Solomon which forbiddes vs to answer a foole in his follie, lest we liken our selues vnto him, chargeth vs sharply to shewe him his fault, lest he seeme wise in his owne conceite. Therefore I haue neither replied to the wyter of this Libel for loosing my tyme, nor let him go scotfree for making him proude, but pointed to the strawe where the Pad lurkes, that euery man at a glimpse, might discerne the beast, and repaire to Phialo.

To deliuer you the Historie as faithfully as I learned it, you shal first understand that Phialo a young Gentleman, & a younger brother, borne in Ferrara, and brought vp in Sienna, studyed there in the Vniuersitie to win that by learning, which he wanted in liuing: But Fortune in the end so knit her byowes & dischar-

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ged her shotte at the face of him, that his
Father dyed, leauing his portion in the
handes of an Abbot in Ferrara, of whome
I dare neither speake as I shoulde, nor
complaine as I would, nor cry out as the
cause it selfe requires. For, withholding
that which he ought to distribute, he stop-
ped the conduit and cut off the pipes, that
conueighed such liquoz to Phialo as was
necessary. Whereupon the poore gentle-
mā perceiuing himself in danger of death
because he was dry: and vnable to strue
with the mightie, because he was weake,
remoued himselfe to a moister soile, and
leauing Sienna, came to Venice, where
after the death of his father, he withered
as fast, as hee bloomed before in the time
of his life. And Philotimo a noble gen-
tleman of a quicke wit and a ripe iudge-
ment, which euer delighted in the com-
pany of Phialo, was pluckt from the U-
niuersitie, & sent to Ferrara, to serue in the
Court, not long before the death of Phia-
loes father, where though he had cast his
Philosophers head, and seemed so bathed
in Heraclitus floode, that he was almost
changed to an other nature, yet in all his
ruffe shewing the sparks of a noble mind
the

the higher he sat, the lower he looked, the farther he sawe himself from Sienna, the more hee renewed the remembraunce of Phialo; And forgetting no curtesie in the Court, enquired so long for his olde friende, that hearing at the last both of the vntimely decease of the father from life, and the vnforgotten departure of the Sonne from his Booke; with dropping eyes distilled into teares, and a sorrowfull heart resolved into blood, hee withdrew himselfe presently from the Court, and posted to Venice as fast as he coulde. Being entred the Citie and verie desirous to seeke out his friende, suddaynly hee espyed Phialo comming from the Rialto with a Merchaunt of Englande: and stepping to them both with many courtly greetings broke of their talke. Phialo reioycing more in his old friende, whose affection he knew, than in his newe acquaintance, whome he neuer tryed, with a Vibaccio tooke his leaue of the Merchaunt, and brought Philotimo to his lodging. When they were entred, both set, and the doore shut, Philotimo, with a sterne looke, and a troubled mind began thus.

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They which are sicke of a burning feuer, colse and turne from side, to side, to seeke rest: but in the ende they encrease the sicke, and open a gap to their owne perill. I stand in doubt, Phialo, whether I might rightly compare thee to those that are vered with this disease, because that remoouing thy studies and chaunging thy pasture, whilst thou desirest to be euery where, thou art no where: & like a grasse planted in many grounds, wilt become barraine. Hath thy Father wasted his treasure on thee in Sienna, that thou shouldest mispend thy time in Venice? Haue thy friends hoped so long for a plentiful harvest, that they should be constrained to gather weeds? Haue I sounded the Trumpet with thy commendations, to begin this vain skirmish with a false Alarme? Hast thou from thy youth bin trained vp in learning, & after thou hast giuen a good soape to the pail, thou shouldest kick it down curstly wth thy heeles? Is this the end of our tranell: the fruite of thy studie? Oh, howe much better had it beene for thee neuer to haue ripened, then so soone to haue rotted? I perceiue now that all is not Golde in thee

thee which glistereth, euery hooked nose
doth not argue a Conqueroꝝ, noꝝ euery
fine wit a staied Philosopher. Thou ma-
kest thy selfe but an emptie Barrell, peel-
ding to the eares of thy friendes a sharp
sound, & nothing els. Thou hast promised
much, and perfoꝛmed little: thou saidest
thou wouldest bury thy selfe in Philoso-
phie, but thou liuest here in Venice in a
colledge of Curtezans. Tully thinketh it
an inuincible bulwarke and sufficiente
purgation foꝝ M. Cælius, that he coulde
haue no acquaintance w̄ wicked Clodia,
because he was giuen to his booke, & had
made a learned Oꝛation in the Senate
house, which coulde not be done without
great studie. And where the minde is so
bustled, all spoꝛtes are tedious, all de-
lightes irkesome, all compaꝛtie lothsome.
As if he should say: He that loyters not,
loues not, he that loues not, is no compa-
nion foꝝ Clodia. Therefoꝝ, to gather an
argumēt of the contrary, because thou
spendest thy time in this Towne, I may
wel cōclude that it is impossible foꝝ thee
to profite in learning, which seekest to
be fostred in such a steeves. Venus herself
when she passed Eurota, cast away her

Ora. pro Cælio

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Combe and her brushe, her Glasse & her
Liepot, and tooke vp a Iauelin. And if
thou desire to passe by Eurota, or growe
vp in knowledge, shake of this Citie as
Venus begges, take vp thy tooles and
returne to Sienna; settle thy selfe and
slip no more. A rowling stone gathers no
mosse, & a running head wil neuer thriue.

Phialo thoroughly netteled with this
strange greeting scratcht many times
where it yched not, and bustling very of-
ten in profers to speake, stopped suddenly
not vnlike to a yong colt, which at the
first picke plungeth as though hee felt
no ground, but when hee hath champed
a while on the bitte, and chafed a little in
his owne greace, stands still, and begins
to find a better pace. Thus Phialo vexed
with the fresh remembrance of a new grief,
angry with Philotimo for his tauntes,
yet considering at last to what ende hee
spoke, when hee had sufficiently chewed
his cudde, and sweate as he sat, recovered
himselke with this reply.

Signior Philotimo, your selfe is as
welcome to me in Venice, as your words
are unwelcome to myne eares. You ad-
monish me as a friend, and dutie bindeth
mee

me to thank you for your good will: Nevertheless, sith you make your Plaster so sharpe, and apply it to my wound in an ill time, for the one I cannot but accuse you of rashnes, for the other I am forst to reprove you of ignorance, meaning henceforth to take you as I find, which is otherwise then I thought, a bad Apothecarie, and a worse Physicion. Plutarch forbiddeth you to rebuke your friende either in mirth or in miserie: in mirth, because it straiteneth the senses, choketh the heart, stops the passage of the spirits, and overcasteth the minde, with a cloud of sorowe. In misery, because we haue more need to be restored, than brought low: to be strengthened, than weakened, to bee comforted, than corrected: to be raysed up, than hurled downe. When the fleshe chafes, the wound prickes: the soze shootes, when the bodie shakes: the disease growes, when y mind grieues. Wherefore Crates the philosopher which was dogged of nature, & in all his rebukes as overthwart, as Diogenes, taunting bitterly, when he sawe Demetrius Phalereus in his banishment lye poorly at Thebes, softened his speech, gaue him faire words, and friendly comforte,

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For smoothly disputing of the fruites of
exile, and approving by reason that
there could be no wretchednes in such a
life: Inſomuch that Demetrius who fea-
ring at the firſt to be vphaided, and loo-
king for a peale that ſhould not like him,
woulde haue ſhunned his company, con-
trarie to his expectation finding ſuche
ſweeteneſſe in his talke, reioiced greatly
in his conference, and began to be ſorie,
that he met him no ſooner. But Euctus
and Eulæus, the friends of Perſa, when
they ſaw him foiled by the Romans, and
ſo ouerthrowne in the battaile at Pydna,
that he was forced to turne his back, ra-
ted & checked him in the middeſt of his
ſorrowes, till ſobbing at the heart, for
his ill fortune, and mooued to wrath, by
the bitterneſſe of their rebukes, as one o-
uerwhelmed with a double grief, he ſle w
thē both. And truſt me Philotimo, mour-
ning here ſolitarie for my fall, ſeeing my
ſelfe tainted, where I ſhoulde be annoin-
ted, burnt, where I ſhoulde bee blamed,
cutte, where I ſhoulde be cloſed, I ſtand
almost at vtter defiance with thy friend-
ſhippe, and am preſently readie as a man
deſperate, little eſteeming which end go-
eth

eth forwarde, to abandon thy company, to
forsake Venice, to forswear my country
to sette the hares heade to the goose gyb-
blettes, and all that I haue at a mummie
chaunce. Better had it bene for Euctus
and Eulæus by the example of Crates
to giue heauie Persa a lenitiue in his e-
uerthowe to assuage his grieffe, then a
sharpe corosiuē, to augment his payner
And a friendlier touch had it ben of thee,
perceiuing mee drounde in mine owne
teares, to stretch forth thy handes, too
saue mee halfe deade, then to thrust out
thy tongue, to kill me quicke. Had they
told Persa, that Fortune ruleth in seates
of armes, and victorie in warre is euer
vncertaine, that Phillip, at one push lost
all Macedon, Antiochus, Asia; the
Carthaginians, Lybia, that Iulius Cē-
sar when hee had subdued all Fraunce,
made a conquest of Englande, returned
into Italy, and triumphed in Rome, was
slayne in the Senate house among his
friendes, that Fortune is painted with
feete and winges, because shee comes
running, and departes flying, that this
dayes glorie was but a proppe to the Ro-
manes, to set them higher, that to mor-
row,

The Ephemerides

rotor, their fall might be the greater, they
had encouraged Persa to renew the bat-
taye, and kept themselves harmlesse.
And I am perswaded that if thou hadst
played the good Nurse, which seeing her
childe catch a knocke, steppes to it pre-
sently, not with threathinges, nor rodde,
nor rebukes, but with gentle increatie
takes it vp, dandles it often in her lappe,
and with many a sweete song, rather gi-
uing it a soft teate, then a harde stripe,
lulles it a sleepe to ease the paine, thou
hadst cured my sorowe, quenched mine
anger, and woone me for ever to be thine.
Thou little considerest whether I fell
wantonly by mine owne folly, or was
suddenly ouerturned by unruly lubbers;
thou condēnest my leuitie not regarding
my necessitie: thou hast forgotten that he
is forced to goe whome, the deuill drives:
& that need maketh euery man to trot. If
you haue not hearde of Chrysogono (I
meane not him which thrust Sextus Ros-
cius out of his farmes in Ameria, but
him which defeated me of my lyuing in
Sienna, and droue thy poore Phialo out
of Hetruria) let this be sufficient to stopp
thy

thy mouth, that it is hee, which beeing an Abbote in Ferara, cleane contrarie to his profession, because he is holy, and to the othe hee tooke at the death of my father, who trusted him farther then he deserved, enioyeth that by force which is none of his: it is hee which shoulde rather helpe, then hurte, rather giue, than take, rather feede then famishe, rather cloth the naked, then stripe them of all to the bare bones: It is hee, which stuffing his bagges with the frutes of Learning, alloweth not Philosophers to touche money, but with a full gorge commendeth fasting: To bee short, Philotimo it is euen hee, which keepes that backe, that shoulde be my maintenaunce in Sienna; yet art thou so franticke, to bid mee retorne thither againe in haste, and followe my studie, as if thou shouldest charge mee to fight without weapons, climbe without ladders, mounte without winges. Hast thou not read that *Ex nihilo nihil fit*. Nothing doth lye in childbed of Myfles: Howe wouldest thou then haue me to apply my Booke, when the mean, as I told, thee is taken away?

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Philotimo beholding his friende
wistly, the more he delighted in his talk,
the more he lamented the losse of his tyme
and wondering at the pithinesse of his
speeche, which in al his conference neuer
vled a waste worde, egged him on to a
farther discourse in this manner.

I remember Phialo, that Plato giueth
hartie thanks to Nature, for making him
rather a reasonable creatur, then a brute
beast, a man, then a woman, an Atheni-
en, then a Theban, and chieflie for gi-
uing him life in the tyme of Socrates.
Whose example hath humbled me often
before God, with dutifull thanks to his
diuine maiestie, for fashioning of mee to
his owne likenesse, giuing me a mind to
conceiue, and a tong to speake, when he
might haue made mee a dumbe beast; for
making me rather a man, than a woman,
that is, a Lord, than a slaue, an Athenien,
then a Theban, a Tuscan, rather than a
rude Bergamaske; and last of al, for peel-
ding part of thy studies to mee, which
like a young Socrates, applyest all thy
knowledge, to refoyming of manners.
Therefore as thou hast already begunne,
approouing me by strong argumentes, to
bee

bee both brainicke and unskillfull in my proceedings, for dealing so roughly with thee, at such an ill time, go forwards, good Phialo, and shewe mee aswell what I ought to followe, in rebuking my friende, as thou hast declared what I shall flye, that through mine owne ignorance, I offende no more. I neuer resorted to thee yet since our first acquaintance, but ere I departed, I carried some lessons away woorth the noting.

Not so sir (quoth Phialo:) It is heard to drawe water in a drie soyle, or fish out any skill from an emptye ponde. Socrates affirmeth himself to know nothing: & trust me, I see no reason why Plato, which is accounted a great Philosopher, and a searcher of wisdom, shoulde reioyce so much to liue in his time, which was not able too teache him anie more then he knewe. If he iudge the person more luckie then the man was learned, or thinke it sufficient to vertue, to haue beene a student in those dayes, he little considereth that Alcibiades and Critias were both Scholers too Socrates, yet the one a Traytour, the other a Tyrant. It is not the place wee are bozne in, that maketh vs learned, nor

Socrates able to teach nothing because hee knew nothing.

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the name of our maister that leades vs to
vertue.

Thus can I not deuise with my selfe,
Philotimo, what it is that should moue
thee to triumph so much in thine owne
conceit, because thou art rather an Athe-
nien, than a Theban, a Tuscan, then a
Bargamaske, as though all were lear-
ned, that came from Athens; or all igno-
rant, that dwelt at Thebes; or all Cour-
tiers that are breade in Tuscanie; or all
Carters, that are bozne in Bargamaske.
But most of all I woonder howe thou
canst possiblie sucke any fruite from my
studies, which are verie small, because I
haue loytered; and slenderly grounded,
through want of abilitie. Such thou hast
likened me to Socrates, whose *Nihil scio*
is confirmed by Arcesilas, zeno, Empe-
docles, Anaxagoras, and the whole ra-
ble of them which pulled out our eyes,
that wee might not see: and taught vs
to wander in the darke, giuing no cre-
dite to their senses, but doubting conti-
nually whether snowe were white, or
the Crowe black. I might rippe vp that
controuerſie of the Academikes and
the

the Peripatetikes, and shew thee by reason, that I knowe nothing, to driue thee off from the thing which thou longest to heare. Which if I shoulde doe, and dote in those thinges that I dayly see, I am fullie perswaded, when I call for a Booke, Philotimo woulde presently giue me a Brickbatte, to make mee distinguish a Stationers Shoppe, from a Stone wall. Therefore acknowledging my selfe to be made of a soule, and of a bodie, the one deriued from Heauen, the fountaine of knowledge; the other from Earth, the seate of ignorance; I am driuen too confesse that I neither knowe all thinges, which belongeth too **G O D**, nor am ignorant in all thinges, which is proper too beastes, but am perfectte in some thinges, unskilfull in other, which life is onely peculiar to man. This doctrine is taught by Aristotle, approued by Foxius, laide open by Tully, and soundely discoursed by Lactantius. Whose argumentes, Philotimo, I will not alledge, because I see the ignorant which neuer redde them will not vnderstande them, the learned

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which knowe them already, will not re-
garde them. And thy selfe I perceiue are
more desirous to heare such thinges, as
are profitable to reforme manners; than
suttle, to stirre vp dissention in schooles,
The greatest thing that at this time thou
desirest to knowe, is onely this: Which
way thou mightest behaue thy selfe to
rebuke thy friend in his fault without
offence. A busie prouince no doubt, for
a simple witte, and such a burden as
Hercules might refuse. There are many
good Scholers and grounded Philoso-
phers in Sienna, whose shoulders would
better become this taske: yet seeing all
men to looke for greater thinges at their
handes, because of their knowledge; than
they are willing to shewe when they are
slightly regarded; they had rather con-
tent them with a priuate life, than take
so much paine, for so little thanks. But if
I (which may not compare with them,
neither in learning, for I am young, nor
in iudgement, for I am rawe) chaunce
to swarue in my penne through want of
reading, lay the fault to my youth, & per-
don my follie, I desire no more recom-
pence for my trauell. A little streame,
serues

Want of re-
warde, the
death of lear-
ning.

serues to driue a light Mill, and a leane
 fee is fitte for a lazie Clarke. Therefore
 such thou requirest, whose friendship I
 cannot forget, thou commaundest, whose
 authoritie I will not resist, I meane to
 prosecute that which I first began, not as
 chieftest of al men, that with greatest gra-
 uitie, but chosen by thy selfe, that with
 smallest ieopardie, might shew my mind,
 nor that thou shalt find me as plentiful as
 Amaltheaes horne, to peelee thee what
 fruit soeuer thou crauest, but that in this
 vacant time, wherin your affaires are
 little, my businesse lesse, you from the
 Court, I from the Uniuersitie, and both
 idle, the day slip not away without some
 profite.

Diogenes thought it necessarie for vs
 in this life, to haue either good friends
 or great enemies, they neuer cease to ex-
 hort vs to vertue, these are still searching
 for a hole in our garments. Therefore
 when one perceiving the Greekes to bee
 subdued, and the Carthaginiens utterly
 ouerthrowen, boldly pronounced that
 the Romanes were safe; Nay, quoth Sci-
 pio Nascica, now is the time of our chie-
 fest danger, because we haue left vs ney-

their friendes a broad, whome we shoulde follow, nor foes, of whō we should stande in feare. Whereby thou maist see, Philotimo, how requisite it is for vs in these dayes by one meanes or other to be tolde of our fautes. Euery man is desirous, if he haue a blot in his paper, or a botch in his verse, or a stain in his cote, or a spot in his face, to heare of the same, y for his owne credite he might amende it. We are all willing to dresse our selues by a glasse, y nothing about vs stand awry, yet are we al so blind of affection, so blunt of condition, so wayward of minde, and so waspish of nature, that we cannot abide to heare of any wrinkle, in our behauiour, but if any man friendly admonishe vs of suche deformities, we are straight at daggers drawing, we fling out of companie, we challenge the fielde, and for his good will, we rewarde him with hate. To auoyd such a braule, and to keepe thy friende, to shewe him his vice, and to saue thy selfe, to rebuke him for his manners, and yet winne his hart, I haue alredy giuen thee a Caueat, forbidding thee flatly to reprehend in ioy, or in sorowe, in mirth, or in miserie, in pleasure, or paine. And that I
may

may the better imitate the course of nature, which runneth *à priuatione ad habitum*, from killing, to quickening, from death vnto life, I will first remooue the blockes out of the way that thou stumple not, and shewing thee what turnings be, twixte this and thy iourneyes end must be left, to keepe thee still in the righte way, I thinke it best to vnfolde vnto thee as plainely as I can, what thou shalt lye in reproouing thy friend, that I may the easier teache thee hereafter what thou shalt followe. As our friendes are not to
 1. be rebuked when they are pleasaunt, nor when they are dumpish: so are they not
 2. likewise to be touched in Company, nor in Choler, nor Continually, nor in a br-
 3. uery, nor when our selues are as bad as they. In Company: because we loath to be taunted before them, of whom wee desire to be well lyked. When Aristomenes the scholemaister of King Ptolome, sawe the king sleepe before certaine Ambassadors, & with rebukes awaked him in their presence, he gaue occasion to flatterers to picke a thanke in his Maiesties quarell, who incensed him so farre with the remembraunce of that reproch, that
 they

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they caused him streighte to enforce his
Maister, to drinke his last draught in a
Cup of popson. Tiberius which succeeded
Augustus in the Empire of Rome, and
withhelde the legacy which Augustus by
Testament had giuen to to the people,
perceiuing one rounde a deade coarfe in
the eare, called the man, and demaunded
the cause why he did so; To whom the fel-
low replied before them al, that he willed
the soule which was flitting from thence,
to an other worlde, to certifie Augustus
that the commons of Rome were yet vn-
paid. Whereupon the Emperoz charged
him presently to be slaine, that he might
carry the newes & do the errand himself,
which knewe beste how the case stood.
Because Pythagoras sharply rebuked
his friend in company, a young man pre-
sently cast a halter about his necke, mea-
ning either to bridle his tong, or to throt-
tle him; By which the Philosopher euer
after amended his fault, and learned in
such places, to vse other taske, And Pla-
to perceiuing Socrates too charme his
friende rashly at an open Table, shewed
him that it had bene the point of a wise
man, to haue doone that in secret: Verie
well

Dion.

Plur.

well, quoth Socrates, had it not beene as wise a part, for thee to haue tolde mee this in secrete? The like method hath the holy Ghost set downe in the booke of God, willing vs if we see our brother offende to drawe him aside, and admonishe him gently: if that preuaile not, then to rebuke him befoze witnesse: but if this will not serue, by order of law to appeale to the Iudge.

In Choler; because we are perswa-^{4.}
ded that bitter wordes proceede rather *Dien.*
from a foe then a friende, from an ill mind then a well meaning. Vespasian hearing Demetrius reuple him, tolde him this: Thou hast prouoked me alreadie Demetrius, to kill thee, but it is not my fashion to slay any Curr because he barketh. Had not that Prince with greater wisdom gouerned his handes, than rayling Demetrius ruled his tongue, so lauishe a mouth had cost him his life. We are wil-
led which are christians, to refozme one another with the spirit of meeknes, which is likened to a Doue, and the Doue hath this propertie, it lacks a gall; so must we in revealing the faults of our friends, be cleane voyde of Gall, of bitterness, of

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anger of malice.

5. In a brauerie: because hee which seeketh to winne gloꝝ by other mens vices, is no moꝛe to bee regarded, then a common quackſaluer, which trudgeth from Citie to citie, with a boxe full of drugs, to proclaime in the market what ſoꝛes, oꝛ what ſickneſſe, he is able to cure: and by this dauncing kinde of geſture, with the proude Pharifee, iuſtifie himſelfe to his owne ſhame.

6. Continually: because it is irkeſome to be euer rubb on the gaule, too much of one thing is good foꝛ nothing. The ſurgeon doth not alwayes torment his cure, foꝛ troubling the wounde, & making his patient reſuſe remedie. The maiſter is not euer whipping his Scholer, oꝛ caſting the offence he commits in his teeth, foꝛ dulling his wit, hardening his heart, and forcing him vtterly to abhoꝛre his Booke. He that continually wipeth the face to make it cleane, may chafe off the ſkinne and diſfigure it moꝛe. Therefore I may well liken the man which at no time ceaſeth to rebuke, too a peſtilent whirlewind, that gathereth together nothing but cloudes, and diues all the duſt

in

in the streetes on a heape, or to a Rauen,
whose propertie is euer to seaze vppon
carrion, or to the Sow, that is euer
wrooting among weedes.

If our selues be naught: because it is ^{7.}
a great shame to reprocue that in others,
which we go not about to refoyme in our
selues. They were forbid in ancient time
to expounde Oracles, which had anie
botch about their bodie: Much more are ^{Plus.}
their lippes to be sealed vp, which haue
neuer a cleere corner in their soules. Se-
neca was ill thought on for inueighing
against lewdnesse: and loued Agrippina,
for misliking of authoritie, and was an
Emperours maister: for dispraying the
Courte, himself a Courtier. for speaking
against flatterers, and fauoure vppon
Queenes: for condemning of riches,
himselfe beeing wealthie: and for rebu-
king excesse, when himselfe had five hun-
dred stooles in his house of one fashion, al
headed with Cipres, and footed with V.
uoyp. Salust wrote many thinges against ^{Dion.}
spoylers of Countries, & robbers of pro-
uinces, yet when Cæsar appointed him
to gouerne Affrike, he polled the people
as fast himselfe. Thus may we not mini-
ster

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ster remedie to others, when our selues are full of the like corruption, lest we be commaunded as hypocrites, ere we take away the mote from our brothers sight, to remoue the beame frō our owne eyes, Or as diseased Physicians, to helpe our selues. For he that is fallen, cannot pull by his friend, nor he that is wicked, giue any good counsell to offenders.

These are the rocks, Philotimo, which thou must shunne in rebuking thy friend, if thou desire to utter thy wares, & bringe thy shippe to a safe harbour. Peradventure there may bee more added by riper wittes, which my selfe haue not reade, or not remembred; And such time will not serue me to search them out, I had rather content my selfe with these, then coyne any more without commission, least I chaunce to passe my limites as farre as Priamus which was registred to bee the father of fittie Children, and but xviij. of them lawfully begotten. He that will not be runne a grounde in his passage, muste carie the tide ere he take Boate, The sayler that is loath to be driuen beyonde his reach, must waite till he carrie the winde in a bag. The Merchant that wisheth to
make

make a hande of his goods, must watch opportunitie to open his Shop, And if that in repprouing the abuses of thy friend thou forsake those dangerous shelues which I haue shewed thee, and art come to anchour, very desirous to be vnladen, thou must chuse a fitte time to discharge thy conscience: for the neede of the chapman rayseth the market, and the occasion which they themselves giue that are to be chid, shall fetch out thy counsell at a good rate.

Such a time did Solon pick out to rebuke Croesus when he shewed him his treasure: such aduantage Demaratus tooke of king Philip, to tell him of the debate betwixt him & his Queene. For when y^e king asked him how the Greeks did agree within themselves: It is verie well doone my leege (quoth Demaratus) for your maiestie to demand how quietly the *Atheniens & Peloponnesians* doe liue abroad, when you and your Queene are at discord at home. Such an occasion Diogenes caught at the first bounde, who being taken in the tentes, of the same Philip (which then determined to warre with the Greekes) and

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and brought in his presence, the king asked presently, if he were a spie: yea, said Diogenes, a spie, that hath alreadie discovered thy rashnes, which neither constrained by force, nor prouoked by iniury, art come hither, to hazarde thy life, thy glorie thy power, thy possession, thy Crowne, thy kingdome, and all that thou hast, in one hower. Such opportunitie was not forflowed by Bato the ringleader of the Rebelles in Dalmatia: for coming too the Emperour to entreate of peace, when Tiberius first questioned with him, why hee arose in Armes. Bycause (answered hee) you sent vs neither shepherds to regarde vs, nor dogges too defende vs, but Woolues too deuoure vs.

Dim.

Sometimes because the winde is not euer in one quarter, we must ship out our oares, and further our course, either by the person of our selues, which rebuke, or of him which is rebuked, or of his fellow, or of his friendes, or of his enemies. Of
1. our person: when we confesse our selues to haue had the like vice, and amended it: to haue beene in like daunger, and escaped it. So Iupiter and Iuno falling at
bati

*A persona
Quinque mo-
dis.*

variance for matters belonging to Venus sportes, thought Tiræſias, who had beene both a man and a woman, fitteſt of all, to take vpp the controuerſie, and to conclude for them both, which of the two, the man or the woman, was greateſt wanton. Of the perſon of him who² we rebuke: when the partie himſelfe of his owne accorde confeſſeth one of his lighteſt faultes, ſo is the example of Philotimo the Phiſition to bee followed, which tolde his patient, that ſhewed him a chapt finger, that he fostered a greater diſeaſe then that, and ſhoulde take ſome Phiſike for his hette liuer. Of his fel-³ lowes: when hee perceiueth the faultes which himſelfe committeth, to be ſeuere-ly puniſhed in another. So did Ammonius accuſtome to rebuke his ſchoolers. For vnderſtanding one day that ſome in the ſchoole had played the gluttons, hee commanded his ſervant to beat his owne ſonne, and turning his face too them that deſerued it, told them, that ſuch a wagge coulde neuer dine well without ſauce to his meat. Of his friendes: whome hee⁴ ought to reuerence for their good wil and fully perſwade him of their honeſt mind.

After

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After this sort Plato reprehended Dionysius, for thrusting him out of the Court without cause. And hauing obtained audience of the King, he began first to reason in the person of an enemye. If thou knewest Dionysius, that any of thy foes had arriued in Sicily to doe thee hurt, and wanting opportunitie fayled of his purpose, wouldest thou let him escape without reuenge? No, saide Dionysius, for I punish the intent as well as the deede doing. Then Plato disputing with him precisely *a contrariis*, descended straight into the person of a friende and replied thus; If any of your friendes for the loue that he bare you, come hether to Sicily, to do you good, but hath lost his labour, because your self hath not giuen him leaue, will you turne him away without reward? Dionysius demanded who it was that had taken such paine, and was so lightly regarded: Plato yet couered himselfe and saide, it was Eschines, whose eloquence was able to refoyme the manners of those that embraced his company: It is euen he that hath travelled farre, and passed the Seas in danger of life to teach the Philosophy, and is not esteemed.

med. Whereupon the king greatly delighting in the boldnesse of his spirit, embraced him againe, brought him into the court, and dealt very bountifully with him and Aeschines. So likewise Tallynippes Clodia in the person of her little brother. It moueth vs asmuch too amend our manners, and saue the rebuker without hurt, when our vice is laid open to vs in the person of such, as by affinity of bloude we are bounde to like. By which meanes I haue hearde, that one Fulco, a bolde bishop, which was Embassadour in England in the time of King Richard the first, and perceiuing very great abuses in the court, boldly stepped to the king, and tolde him, that hee had thre arraunte Whoores to his daughters, for whome if he speedily provided not mariages, it woulde turne his maiesty to shame, and his Court to reproch. The first of them hee tearmed to be Pride, the seconde couetousnesse, the thirde Luxurie. The good king hearing the names of his strange daughters, entered into a deeper consideration of their natures: & the next day called his Counsell together, to gett them husbandes.

*Orat. pro
Caelio.*

King Richard's thre daughters banished the Court.

C

When

The Ephemerides

When hee had opened the talke of the Bishop to the Peeres of his Realme, he presently gaue Pride to the Templers, Couetousnes to the Cistercian Monks, and Luxurie to the ruffling Prelates of the Church. Sometime if wee suppose all those deformities to bee in an other, which abounde in the partie whome wee reprove, naming no body, but leauing y^e matter doubtfull, and indifferent to bee applyed by the guiltie conscience it selfe, it is verie forcible. So Tully playes with Clodia in the same Oracion for Caelius, which I cited before. If any widowe haue set her doores wide open to Bawdry, and yeelded her selfe a common Curtezan, refusing not to feast among those whom she neuer knew, if she do this in the citie, in gardens, in commo meetings: To bee short, if she behaue her selfe so, not only in gesture, but in attyre and company, not in gloating of her eyes, and lauishnes of speech, but in embracings, in kissings, in batthings, in banquetes, whereby she is iudged as impudent as whoorish, If, I say, a young Nouice haue stumbled by chaunce into her company, tell me

LUCIUS

Lucius Herennius, whether thou terme him a lecher or a loue? Such a fellow as hath sought to rob her of her honestie, or to reauē her of that she was willing to loose? I forget my iniuries *Clodia*, I shake of the remembrance of my sorrow, I ouerskippe thy cruelty to my friendes in my absence, do not thinke these things which I haue vttered to be spoken of thee, yet giue mee leaue to aske thee a question, because our accusers haue sifted the crime out of thee and alledge thee for witnesse: if there bee any such woman as I late described vnlike to thy selfe in life, or in lewdnesse, with whome a yong man hath a little beene conuersant, whether thou thinke it so heynous a matter? If thou be not the same woman, as I wish, what is it that can bee objected to *Celus*? but if other men apply, and say thou art she, why should wee feare that offence which thou regardest not? Neuerthelesse sith you may wel perceiue that *Cicero* vsed this going aboute the bushe, rather to checke her bitterly, then reforme her friendly, to taunt her in the Senate, than teach her in secrete, and to

touch her neereſt, when ſhe leaſt looked for it, I will let it ſlippe, and come to the perſon of his enemies whom we are willing to reprehende. For hee that rebuketh in this manner, remooueth the blame from himſelfe, and turnes it to him in whoſe perſon he ſpeakes: which I will ſhewe thee, Philotimo, by a very familiar example: Signior Ieraldi, a Magnifico in this Citie, whom thou knoweſt well, ſince my coming to Venice, invited me diuers times to his houſe. One day eſpecially as we ſat at dinner, he began to moue talke of Samarcho y Lawyer: fro him he deſcended to his Sonne, which at this time enioyeth my room in Sienna, demanding of me, how I liked his wit: So, ſo, Sir, ſaid I, and ſhook my heade. Then Ieraldi tolde mee, that within theſe fewe dayes the young man came from the Vniuerſitie to viſite his friends, the father requested Ieraldy to Supper, that hee might ſee this towarde youth. When they were ſet, Sirra, quoth the wiſe Father to the wittie ſonne, you haue Phialoes place, but I hope you wil not proue ſuch an vnthrift as Phialo, whereat y mannerly puppy began to pout, Credic mee ſaide

saue Ieraldy, I stode in doubt whether
 I should blame the Father for speaking
 without book, or condemne the sonne for
 his ill nurture: but you may see, Phialo,
 howe good it is for you to walke warely,
 that the mouthes of your enemies may
 be stopped: This pretie kinde of rebuke
 so far fetcht, caused me to thank the Ma-
 gnifico for telling me what he hearde, and
 to stoyne at Samarcho, for reporting soill
 of me without ground. I would not haue
 him to count his Chickens so soone be-
 fore they be hatcht, nor triumphe so long
 before the victorie: These are rash dates,
 it is hony moone yet, if he see his sonne
 swimme, let him thanke G D D, which
 hath made him able too holde him vppe
 by the sinne. There is yet small iudge-
 ment to be giuen: the greene blade that
 appeares first, & shootes highest, is soo-
 nest bitte with a blacke froste. As too
 much drought hath caused thy Phialo to
 shedde his leaues: so too much moysture
 may choke vp his grasse, and both wi-
 ther for companie. But to leaue them,
 I will cast about to the place where I
 strooke sayle, and returne to my purpose
 as fast as I can. When thou hast watched

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thy time and taught thy friende solitarie,
 vnfolded thy minde in any of these per-
 sons which I haue rehearsed, the thing
 it selfe many times will accuse the man,
 though thou holde thy peace. The thinge
 it selfe, saith Tully, wil cry out, though I
 be mute. And Plato pronounceth that the
 life it selfe rebuketh Speusippus. Thinke
 not, saith Tully, that as you haue heard
 in olde tales, the wicked are chased &
 affrighted with the firebrandes of fu-
 ries, euery mans owne tretchery & his
 owne feare troubleth him, euery mans
 owne fault torments him, and pricks
 him, their owne conceite, and their
 owne consciences euer gnawe them.
 Where the man is so scourged, & feeles
 so many witnessses in himselfe, thou shalt
 haue the lesse neede to shewe it him. O-
 therwise if thou see him alofte, and feare
 that he will be carried away with plea-
 sure to forget himselfe, thou maiest then
 take occasion by his presente state too
 warne him: Speusippus wrot vnto Dion
 in his chiefest pompe, exhorting him not
 to looke to high, because hee was a gal-
 lant Gentleman, and much made of a-
 mongst women, but to haue a care that
 Sicily

*Oratio pro
 Rosc. Amer.*

Ad adiunctis.

Sicily bee well gouerned with equitie,
maintained by Justice, and beautified
crimly by good lawes. The same Plato
which coulde not bee perswaded to pre-
scribe any orders of lyfe to the Cirenen-
ses, because he thought their prosperitie
woulde not suffer them to take the bitter,
iudged it necessarie to bid Dion beware
of his comely personage and flourishing
dayes for pride at one time or other will
haue a fall.

And because that soze eyes maye not
view the light, without a scarfe, I thinke
it necessary for thee in making thy friend
acquainted with his faulte, to vse a sha-
dowe: which may be doone by tempzing
thy speaches with commendations. The
Physicion is more desirous to cure his
Patient by sleepe, then by Rubarbe, by
comfortable meates, than foraine drugs,
by the Cookes helpe, than the Apotheca-
ries shop. The Fencer entring the Liste
to come too blowes, giueth a flourish with
his weapon to meoue delight, & in al the
conflict bendeth his body with a comely
grace. The Surgion comning to the
members that must bee cut, bolstereth it
vp with soft pillowes, muffleth his Pa-
tients

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scients eyes with a clout, and toucheth the
hyle as tenderly as he can. So shal it be-
hooue thee in reforming thy friend, and
purging the humor which hurteth him
most, to take away the bitternesse of thy
Lozing, with sweete Syrops, commen-
ding him for that he hath done well, auoy-
ding comparisons, because they are odi-
ous, accepting his excuse, if he chaunce to
reply, lessening his fault asmuch as you
may, cooling his moode, with a fewe
prayses, as the Smith doeth his Iron to
knit it the straighter, and make it strong.
By reckening vp too them that which
was done well, we make them ashamed,
of that which is ill.

*Eye Pandar whers thy bowe and fathered flight,
Which make thee beare the pryce from euery naight?*

Thus are they cheeflie to be wonne
with faire meanes, by the example of the
Physicion: or gently to bee entreated at
the first, and then gaulled, as you see by
the Fencer, and the Surgion: or to bee
first heated, and fashioned, then cooled, &
calmed, as a Smithes Iron, or a lagie
Pandar. For the Mason, after hee hath
stricken a deepe gashe with the Chysel, in
to his worke, leaues it not rough, for
beeing

beeing deformed, but smootheeth it ouer,
 with finer tooles, to make it shewe beau-
 tifull to the eye: He pareth away what-
 soeuer is rugged, for spilling his worke,
 And wee must shauē off all that, with a
 smooth tongue, which wee leste sharpe,
 with a rough taunte, for spoiling our
 friends. Therefore it is tollerable some-
 time to purge him aloofe, and post the
 faulte ouer to another, as the onely cause
 of that offence. So Tully excuseth Atrac-
 cinus, for accusing of Cælius, imputing
 the fault to his zeale, who was willing to
 haue all amended, or to compulsion, as
 though hee were forced to it by other, or
 to his youth, which was easie to be byp-
 sed. Wherein I may liken his practise
 to the counciler, which soweth Oni-
 ons and Garlike, neere to his Roses,
 that they might drawe the grosse & sowre
 moisture into them selues, and so make
 the flowers a great deale sweeter. This
 might be handled, Philotimo, more at
 large, but a becke is as good, as a *Dien*
garde, and a worde enough, to a wise
 hearer. The Atheniens were one day de-
 sirous to haue some new peece of worke,
 and setting two notable Carpenters be-

The Ephemerides

foze them, to knowe which was the best: the one hauing a quicke wit, and a ready tounge, reasoned of many things belonging to building, and discoursed his arte with apt wordes and sentences orderly placed, which liked them well: The other being the better workeman, and the worse Orator, more skilfull in his toles, then in his tounge, tolde the Atheniens, that all which his fellowe had vttered in wordes, himselfe was able to shewe in deedes. And sith we both studie to counsell our friends when we see the swarue, which no doubt wil be a profitable peece of worke, because I haue according too my small skill in Rhetorike, drawne out the frame with a fewe wordes, I woulde haue thee presently to put it in practise: which if thou do, auoyding that which is to be fled, pursuing that, which is to be followed, not chiding thy friends in ioy, for overthwarting, nor in sorrow, for oppressing, nor in company, for troubling, nor in choler, for vexing, nor in brauerie, for vaunting, nor alwayes, for discouraging, nor when thy self art worse, for scorning: but grounding thy arguments on the person, or on the fault, or on the
the

the time, so seasoning and spicing thy talke with sweetenesse, that it slip down apace without chewing, and touch him at y^e quicke, without molesting, thou shalt profite him, pleasure his friends, not hurt thy selfe, reforme vice, aduance vertue, and giue a good push, to the profession of a young Diuine.

Beleeue me, said Philotimo, if it be the propertie of a cunning Painter, to giue life to a huge beast, in a narrow paper, of a cowardie Souldier, to turne a great horse, in a little compasse, and of a good scholer, to couch many things, in a few words: for declaring of matters so rough, aply, so confused, orderly, so tedious, briefly, I may well call thee a newe Protagenes, a second Alexander, and the very hatchet of Demosthenes. And though I cannot commend thee sufficiently in thine owne presence, without suspicion of flattery: yet dare I not withhold the Garland from them, which thou deseruest, for doing thee injury.

Very well, answered Phialo, because you are a Philosopher, and a Courtier, in the one, you attribute that vnto mee, that is due to your selfe, which is Socra-

tes

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*Epist. ad Tho.
Archiep. Ebor*

tes flouter in the other, I finde you very
franke of good wordes, which is proper
to the place wherein you liue. Therefore
giue me leaue to say that to you, which
Erasmus wrote of Henrie the eight, a
victorious King of Englande. I am ve-
rie glade, saith he, and haue woonderfull
cause to reioyce in hearte, that I am so
highly cōmended of so famous a Prince,
but much more shoulde I bee bounde to
his maiestie, if aduauncing my estate, his
highnesse vouchsafed to confirme that
which he auoucheth. I spake not this to
compare you to King Henry, or my selfe
to Erasmus, for there is oddes: Yet sith
it hath pleased you to tickle mine eares
with so high prayses, I shoulde euer ac-
count my self your debtour, if you would
as well further my studies with your hel-
ping hand, as you haue lifted them vp, wth
a glosing tong. For many thought Eras-
mus not to be learned, because hee was
bare: And euery man will iudge me to be
but a Duns, when hee sees me a begger.
Yet that worthy Prince which neuer suf-
fered vertue to depart empty handed, stai-
ed vp the fame of Erasmus with his libe-
rality: & I trust, when soeuer you cōmend
me

me againe, you wil open your lippes and your purse together.

With this Philotimo began to smile, and taking poore Phialo by the hand, led him to the Table, where they both placed themselves to supper: which no doubt was passed over with little talke, because they had tyered them selues before, both being desirous to busie their teeth and their tongues otherwise. The Supper once ended, Phialo beganne to take his leaue for that night, and withdrew himselfe to his owne lodging, for withholding Philotimo from his rest, who could not chuse but be weary after such a iourne. But the noble Gentleman taking so great pleasure in the conference of Phialo, that hee had altogether forgotten his former trauel, suffered not his friende to depart from his side, requesting him earnestly to keepe him company, till he returned towarde the Court. Phialo easie

enough to be increased of so great a friend, stayed, and spent the greatest part of the night with him in talke.

The

The second Booke.

A Canuazado too

Courtiers.



The next day Philotimo was verie desirous to visite Ieraldi, and stirringe some what the earlier, that hee mighte both thank him for his curtesy towards Phialo, and spend the time in some argument till dinner reproched, he set forwarde with Phialo to this magnificoes house, where they founde the graue father verie harde at his Booke. They had no sooner embraced him, and he giuen courteous intertainment to them, but Philotimo tolde him hee was forie, that it was his chaunte to come to his house at such a time, as might rather hinder his studies, then pleasure him any way.

No sir, saide Ieraldi, except you iudge me to be a Cato, whose eyes were continually fixed on his booke, his mind as much busied in Ciuill gouernmente. That which I reade, is onelie to shunne Idlenesse,

Idlenesse, when I lacke such good company. My learning is small, my iudgement as slender in matters of weight: therefore haue I chosen such a Booke to peruse, as rather delighteth mee with pleasaunte conceites, than troubleth my wittes with construing of things beyond my reache. Beholde Philotimo, it is only a discourse which liuely describeth the image of a courtier, fitter for you to professe, then for me to reade. Heere is a sweet stile, pure phrase, little affected, and many good precepts to be learned. But you knowe howe easy a thing it is to cut a garment by another mans patterne, to builde when the foundation is layd to our hands, or to adde more of our selues to those things, which are already inuented by other. Though the writer of this discourse haue doone well, yet in my opinion hee sawe farre, and perceiued not all, hee wrote much, and let somewhat slippe that better deserved to be touched. Wee see in this bodie of ours, that one foote steppeth beyonde the other, with the hande we reach farther than we stride, with the tongue, we

sound

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1
sounde farther than wee strike, with the
care, wee doe heare beyonde our voyce,
the sight of our eie, peerseth beyond our
hearing, and the cast of the minde, out-
stripes them all. So shall you finde in
the body of euery common wealth, not e-
uery thing so absolute in one particular
member, but something may bee wi-
shed for, which it wanteth, Euerye
man in one point, or other, passing his
fellowe, and himselfe as much inferiour
to them, as they are to him, whom he ex-
ceedeth. Tullie was eloquent, but feare-
full too speake, Crassus bolde, but verpe
broadmouthed, Menestheus in courage
geueth place to Stenhelus, Stenhelus to
Diomed, Diomed too Ajax, and hee
too Achilles. Agamemnon was saide
too bee a wise Prince, yet gladde many
times to bee counselled by Nestor. Euri-
tion shot best for Aeneas games, but A-
cesta caried away the Prize, because hee
deliuered his arrowe with so cunning a
loose, that it caught fire as it flew, & con-
sumed to cinders. Andromacha & Pene-
lope were both chaste, and both loyall to
their Husbands, yet Penelope deserved
the greater praise.

Virgil.

The

The feete of Thetis were as brighte as
 silver, but the ankles of Hebe, cleerer the
 Chystal, The armes of Aurora, as rudd
 dy as the Rose, but the brestes of Iuno,
 as white as snowe, Minerva was wise,
 but Iuno was welthie, & Venus in beaue
 tie stayned them both. Jewelles are all
 precious, but not all of one price, nor all
 of one vertue, nor of like perfection. The
 Adaimant of nature draweth Iron, but
 the stone Hematites doth stoppe blood.
 The Carbuncle in darkenes shineth like
 fire, but the Topase is holp with the light
 of the Sunne. Thus may you perceiue,
 that all Riueres haue not their course in
 to one Sea, all fruit, doth not grow by
 on one tree, all fishe, is not taken in one
 streame, all fashions are not cut out of
 one cloath, all lawes are not made by one
 Solon, all Countries, are not gouerned
 by one Prince, al knowledge, is not found
 in one head, nor al Images hewed out of
 one block. But one enioyeth that which
 another wants, & the same lacketh that
 which another hath. The Moone and the
 Starres doe gouerne the night, but the
 Sunne receiueth the day to his charge.

D

Nep

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Neptune rules the seas, but Aeolus the
wyndes, Cupid shootes arrowes, but
Iupiter thunderbolts, Tibullus wrytes
wanton sonets of loue, but Homer the
bloodie destruction of Troy, And the Au-
tor of this Booke which you tooke mee
perusing teacheth a Courtier to tell a
fine tale, but I hope you woulde haue
profite this Countrie.

For my part, answered Philotimo,
I dare not meddle in this case, for mar-
ring of that which I cannot amende, and
sich my lucke scrues me so ill, I am con-
tented, with the losse of a single stake, to
post ouer my game to the handes of Phi-
alo, who hath reade more than I, and
playes with aduantage vppon sure
cardes.

You know, answered Phialo, that it
is not for me, to teach gesture in the pre-
sence of Roscius, to touch the stringes in
Apolloes hearing, nor to describe a cour-
tier before Philotimo. Yet if I mighte
drawe you downe the paterne of a Cour-
tier, I woulde haue him too be in spi-
rite a Cyrus, in temperaunce, an A-
geselaus, in witte a Themistocles, in ex-
perience

A Courtier

perience a Philip, in boldnesse a Brasidas, in tongue a Pericles, in friendship a Ionathas, in Wisedome a Solomon, exercised in armes, skilfull in Bookes, liberall in giftes, lowely in Pompe, valiaunt in fighte, in Victorie mercifull, and to save all at once, in his whole lyfe a true Christian, that rather seeketh a Kingdome in Heauen, than a Scepter on earth, an immortal Crowne, than a vanishing wreath, the glorie of G D D, than his owne prayse. Perfithe my Courtier is as hearde to bee founde in Italic, as Tullies Oratour, which neuer spoke, Aristotles blisse, which was neuer tasted, the Phoenix of Arabia, that was neuer seene, or the Castles which Mathematicians buylde in the Ayre without toles, I will onely giue you three or foure Notes, which I thinke verie requisite in a Courtier, because I see them but slenderly handled by other.

Let a young Gentleman resorte to Ferrara; you shall haue more readie to profer him Paris Harpe, then Achilles launce, nyce Doctrine, then manly Dis-

The Ephemerides

etpline. To subdue these affections, and to make choyce of euery thing that lieth before you, to consider the ende why you are called to that place, and to discharge your duetie when you are there, you ought, Philotimo, to be learned, to bee liberall, to abhorre flatterers, and chiefly of all to further Religion, which is the Sacrifice that God looketh for at your hands. Alexander was a Captaine to the Greekes, a Lord to the Barbarians, and a Philosopher to both, hee taught the Hircans to marrie, the Arachosians to plough, the Sogdians to succour their parentes, the Persians to refraine their mothers bedde, the Sythians to burie their dead bodie; and the Indians to honour the Grecians gods. He was in birth a Prince, in life a Philosopher, in troubles a souldier, in peace a Scholer. Thou art not sent to the Courte, Philotimo, to lay the flower of thy youth, in Ladies laps, but to learne the state of thine own Countrie, and the conditions of foraine Realmes, that thou maiest the better be able to serue thy Prince.

When Embassadours came out of Persia

Persia to Philip of Macedon, Alexander his sonne being then but a childe, asked them nothing of their maisters high Orchardes, or golden groaues, or what musicke hee loued, or what dauncers hee liked, but how manie men at armes hee was able to make, if need required, what kinde of place he chosed to fight in, after what order he plained his battaile, what iustice he ministred to his subiectes, and by what kinde of lawes he gouerned his Countrie. Learning hath bene thought so necessarie in the Courte, that Darius had alwayes rather see one Zopyrus at his Elbow, then a hundred Babylonians.

Learning in
Court.

And when he was presented with a fayre Pomegranate, he wished to haue as many learned men continually about him as there were little graines within that apple. When Dionysius embraced the doctrine of Plato, the Nobles and Gentlemen so gaue their mindes to knowledge, that euery corner in the Courte was full of triangles. It is necessarie that they which looke vnto many, should see much, and sith the whole weight of the common wealth lieth in the necke of good Cour-

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sters, it were to bee desired, that none shoulde come there, but suche as are wise.

¶ Philotimo, how many young Gentlemen are there now in Tuscanie, which neuer dreame of these matters; but hauing stabled there horse for a moneth in Sienna, though they neuer tasted y^e sweetnesse of knowledge, by lothing the trauel yet trudge they to Ferrara, to liue in the Court. Wherein I may say they are a great deale more fruitfull than Hares, for they are reported to conceiue, to goe proud, and to litter their liuerets at one instaunt. But these were great with learning, before they conceiue it, and deliuer their burden fourtie weekes at the least before it is begotten. If they take the Court ouer their heades as a hooode for the raine, or a cloude for their ignorance, thinking that a little sparke there should shine like a flame, and euery flye swell as bigge as an Eagle, they perceiue not that vnskillful woorkemen setting a puppet vppon high pillers, to make it seeme bigger, shewe euery faulte of it the play-

A quicke
childbed.

ner

ner. That they which wold not be seene,
must not hinc themselues on the toppe
of an hill, and that suche as are placed
in Princes Courtes, are subiect to the
eare and eye of euery man: where they
cannot once stumble in behauiour, with-
out shame, noꝝ trippe in their speeche
without rebuke. Where the foundation
is weake the frame tottereth, where the
roote is not deepe the tree falleth, where
the knot is loose the string slippes, where
the water is lowe no vessell rides: and
vpon little learning the life of a Courtier
cannot bee builded, because the foote is
not able to beare vp the head.

Thou arte vtterly deceiued, Phi-
lotimo, if thou thinke it should fare with
thee, as it doth with the Sunne, the nea-
rer it mounteth vp to the Pole, the slow-
er he mooues: and the higher thou settest
thy selfe in the Courte, the lesser thou
iudgeth thou oughtest to studie.

Thou arte not called to this life to
sleepe out thy dayes in a Trunke with
Clearchus, oꝝ to ioyne with Domitian
too catch Flies. In emptie Vessels
D.4. it

The Ephemerides

it passeth our cunning to finde where they leake, till we poure in Liquour, A foole bewraileth himselfe if you giue him a Swoorde, the Dule is blind, when she comes to light, the loyterer which hath effebled his minde with pleasure and flouth, and nouseled himselfe in the fogge of ignorance, holdeth no water in princes Courtes, playes like a foole with the shadow of authoritie, like a Bastarde Birde shutteth his eyes at the blase of Nobility, brightnesse of honour, and knowledge of many matters. Homer in setting out the picture of Agamemnon, likeneth his eyes and his heade to Iupiter: By which I gather that a Courtier ought to see so farre, that his sight may reach from the East to the West, and that his wisdom may shape out a newe Minerva. From the Court in all ages hath learning been mainteined, and men of excellent knowledge receiued to the seruice of princes. So was Solon aduanced by Cræsus, Demaratus by Philip, Calisthenes by Alexander, Plato by Dionysius and Seneca by Nero: But if Courtiers begin to despise knowledge, and thrust their Philo-

Minerva
bredde in
Iupiters
braine.

Philosophers out of the gates, all wisdom, all nurture, all good maners, all government, all honour and honestie goes to wracke. Plato had not bene one houre out of Dionysius fauour, but euerie one of his lessons was turned to a daunsing trick, euery Gentlemans Pen set a work with the praise of his Mistresse, and euery Geometrical figure drawn in the botome of a Boule of Wine. When suche things happen, not onely the court is defaced, by want of discipline, the countrey deformed, by foule disorder: the learned discouraged, for lacke of countenance, good letters banished, by discontinuance, but the Countier, himself though his haire glister like the locks of Smerdia, though his eyes perce the Marble wall, though his tongue be as soft as silke, or as sweet as honie, though his personage haue stolen away all that nature is able to bestowe, yet hee is no better then a deepe streame, bright in the coppe, and blacke in the botome, A kings Idole, sound without, and finely gilded, hollow within, and filled with Leade, a great Canon, that giueth a monstrous cracke, and shootes but

A Courtier
without
learning.

The Ephemerides

paper, a faire shippe fraught with Balist,
and the shape of a man stuf with straw.

*Orat. ad De-
monium.*

Isocrates thought it as necessarie for
Gentlemen, to practise the good quali-
ties of their parents, as to inherite their
landes, for Nobilitie, riches, quartering
of Coates, and suche like ornaments, are
lanternes vnto our posteritie, which nei-
ther suffer their vertues, nor their vices
to be hid.

Salus.

The auncient house of Sylla, the noble
Romaine was almost decayed, and utter-
ly forgotten by the slouth of his progeny
till him selfe renued it by learning and
vertue. Curious knottes shew well, when
they are pounced, but a great deale bet-
ter, imbroidered in silkes, and both are
best on a Ladies backe. Costly stones
shine brauely, when they are cut, but bra-
uer when they are set in Golde, and both
are most beautifull on a Princes finger.
Learning hath some grace in a meane
person, greater praise in a Noble minde,
and both are most glorious in the court.
Therefore geue mee leave, Philotimo,
too entreate thee as a seruant, too admo-
nische thee as a friende, too commaund
thee

thee as a Philosopher, that seruing the Duke of Ferrara in his court, thy skil be as clere, as thy honoꝝ is bright, thy manners as comely, as thy personage, thy vertues as noble as parentage, thy lyfe, as vnspotted as thy blood. Oh howe many great men haue I read of in histories, and scene in Italy, which hauing no knowledge in the course of the heauens, or the power of G D, in the weakenes of man, or slipper holde of prosperitie, at the least smile of fortune, haue swelled in pride, & forgot themselves, as though they were neuer able to frowne, or their flourishing dayes coulde neuer chaunge. Clitus, because hee tooke thre or foure shippes at the Sea, called himselfe Neptune. Demetrius, for one good successe in all his affaires, termed him selfe Iupiter, suffering no forraigne Peeres too come to him of Embassage, but holy interpreters to demaunde Oracles. Lysimachus, because he inuaded the borders of Thracia, and conquered a Boulchil, sayde hee toucht Heauen with the point of his Launce, if hee had stepped but one Inch further, I beleue
he

The Ephemerides

he would haue vaunted that he had let Iupiter bloode in the heele. . . Clearcus of Heraclia did beare a Thunderbolte, and called one of his children by the name of Thunder; Dionysius forgetting the doctrine of Plato, affirmed himself to be the sonne of Apollo, & Iulius Cæsar disfiguring himself to passe secretly into Affrick when the wind was against him, and the maister driuen to retorne backe, bid him goe forwarde, for hee carried Cæsar: as though the name of an Emperour, the title of a King, or the shadowe of a Courtier, mauger the Seas, were sufficient to passe. But that Courtier that considereth the Sunne to arise in the East with a fiery garland, and fall in the West with Eclipse of his light, that learneth by the Oracle of Apollo, to know himself, and acknowledge his maker in the same, shall easily find that his state is vncertaine, and stay himselfe better by the fruit of knowledge.

Dian.

*Liberalitie
in Courti-
ers.*

As it behooueth a Courtier to be learned, because hee lieth in the place that thirsteth for skill: so shoulde hee be liberal, because his God hath blest him
with

with plentie: For moyſture is not geuen
 vnto Springes, that it ſhoulde remayne
 ſtill in the place where they breede, but
 be conueied by Conduites to ſundry cor-
 ners, to the watering of euery drier ſoile,
 and the comfort of all that inhabite there.
 Plato thinketh that nature at y^e firſt was
 deliuered of two daughters, Plentie, and
 Pouerty, to this end, that the one needing,
 might craue that ſhe lacked, the other a-
 bounding, ſupply all that wanted. *Ari-
 ſtoteles* appetitus ad bonum is nothing
 but this, that God hath giuen a Paradiſe
 to all thinges in their kinde, and natural-
 ly ingraſſed in them a deſire, to ſeek it
 out. And I perſwade me that all power,
 all preferments, all offices, all the riches
 of euery countrey is locked vp in the court
 as the fitteſt Treasurie, that euery man
 by ſeruiſe ſhould fetch his deſert, & beg
 the thing there, that hee hath neede of.
 This ought the Courtiers of Ferara to
 conſider, that they haue the keyes of the
 Cheſte to diſtribute, and wee are bozne
 poore to ſtve vnto them; that they are
 ſweete Springes, we barren ſoiles, vn-
 able to peeke any fruite without their
 leave,

Natures
 two Daugh-
 ters.

Ethic. I.

The Court
 is the trea-
 ſurehouſe of
 preferment.

The Ephemerides

Deaw, they, the heires apparant to Plentie, we, the offspring of Pouertie, that we by the will of G D D, and the lawes of Nature, hauing recourse vnto them for succour, might with submission acknowledge them our Lordes, and our selues their vassalles: them our good Patrons, and our selues their heademen: whereby they louing vs, wee honouring them, they delighted in giuing, wee comforted in taking, both in one might euer agree.

Plato.
I speake not this to maintaine idle beggers of lazie Philosophers; but to teach euerie man first to dig his owne ground till he come to the Clay, then if he finde not sufficient liquour, to request some friendship at his neighbours well. After this sorte when my selfe was puld from Sienna, through want of abilitie, hauing nothing after the death of my father to shore vp my studies. I wrote certaine Rapsodia to a Courtier in Ferrara, hoping to finde some fauour with him, because it was tolde me, that hee was learned, but I lost my labour, and at his owne request and my charges, daunced attendance certaine daies at the Court, without thanks. At the laste remembring
with

With my selfe, what Antigonus said to a
 good scholer, which presented him a pā-
 phlet in praise of iustice: Thou art vnwise
 to giue me a book of iustice, whē thou
 seest me delight in sacking of Cities, I
 began to surmise, that the sauce which I
 made, was too sharpe for his dyet, and the
 hearbes which I brought, too strong for
 his nose. Wherefore as close as I could,
 I came to Venice, not once resorting,
 Philotimo, vnto thee, nor any man else
 which I know in Ferrara, my hap was so
 bad, & my hart so big. Courtiers were wōt
 in old time to reioyce in these Epithites.
 And were called *ἐπερυται, καλινικοι, σο-* Ph
κρημιγαλοι, men bountifull, valiant,
 mercifull, and mightie. In so much that
 one seeing Archesistratus in great puer-
 tie, wit much, and got nothing, told him
 that if he had liued in Alexanders time,
 for euery line in his booke he would haue
 giuen him a kingdom. Among all the no-
 table praises of Sylla, I find it set downe,
 that he was so liberall, that hee alwayes Salus.
 rather desired to giue, then to take, and if
 he had receiued a present of a friend, as a
 pledge of goodwill, he thought it due bet,
 til the value were returned wth aduantage.
 Par.

The Ephemerides

Courtiers
apt scholars
to Tullies
precepts.

*Ora. pro Mar.
Marcello.*

Peradventure the Courtiers of Ferrara haue learned of Tully, that to giue anye thing of their owne, pulleth somewhat away from the maine stake, and draweth the spring of liberalitie drye, by which meanes bountie stoppes the passage of liberalitie, like the Pellican, which is sayde, in succouring her yong to wound herselfe, and the Adder that giueth life to her broode, by her owne death. For the more they let out and distribute abroad, the lesse they haue in their Coffers at home. Wherefore practizing with Tully, to giue that continually, which they giue willingly, they put their handes in their purses, and pul out nothing. Yet the same Cicero in the name of Theophrastus, commendeth Hospitalitie, thinking it very plausible in great men, to set their doores open to gay guests, to entertaine foraine Princes very sumptuously, and reward them richly, by which they confirme their owne safteie, increace the number of their friends, and fil their Chestes higher with a priue gaine. Following the countrie mans custome in this, which doungeth his ground, franckely casteth

his seede in the furrowes, to haue it returned in harvest, with Usurie. This is it, which Cicero saith, wee shoulde giue of our owne to them that are fit. And what are they, but such as are able to make vs amēdes: wherein he neither regardeth the nature of bountie, nor knowes what belongeth to the benefite. For he is not liberall that giueth to take, because liberalitie consisteth in giuing much, and receiving little: neither may that rightly be termed a benefite, which at any time is returned again. Thus Cicero measuring a Courtiers liberalitie by private commoditie, like a blind Philosopher gropes at high noone, and treads awry. I haue read of an herbe which is called Eryngium, and some writers affirme, that if any Goate chaunce to take by a leafe of the same in her mouth, presently her selfe and all the whole heard, as they were enchanted, doth stand stil, not mouing one foote eicher forwarde or backe warde, till the Heardman himselfe come and pull it away. And I thinke that some doating Philosopher which ledde the Daunce, hath caught this Eryngium between his

Aristotle.

Lactantius.

some sh. d. 611

. Or. 1. 1. 1. 1. 1.

A strange
inchant-
ment.

some sh. d. 611

. 611. 1. 1. 1.

The Ephemerides

forth, and he witched the whole rabble of them that followed, with whome Tully himselfe standes in a traunce, not knowing which way to turn him in moral vertues. For sometime he exhorteth vs to haue greater regarde to our gayne than our honour, to a glosing bountie, then a true liberaltie. And some time againe he teacheth vs all to be single hearted, which is for our honour: not to pretende one thing and performe another, which is hypocrisie. Therefore let vs bring out the trueth as a skilfull heardman to teare this enchanted pearbe from his mouth.

*Lib. 6. de vero
cultu cap. 10.*

Lactantius deuiderh the office of iustice into two partes, the one ioyned with God which is religion, the other linked to man, and that is curtesie. The firste I will handle when I shall see occasion; the last falleth so full into my hands, and so fitte for my purpose, that it may not be rashely ouerskipped, For G O D. which hath giuen to bruit beastes both strength and weapons to defende themselves, hard them of reason: but sending mā naked and weake into the worlde, he ligh-

*Man borne
to do good.*

tened

tened his minde with the Lampe of
 knowledge, planting such inwarde re-
 morse in his heart, that seeing the I-
 mage of himselfe in another, acknowled-
 ging presently his owne weakenesse,
 and deeply considering that wee haue
 all one maker, G D D: one Father A-
 dam, one Nurse, the earth, hee shoulde
 loue him vnfainedly, embrace him with
 curtesie, frankely stretch out his hande
 to succour him, and sette foote by foote
 vnto death to defende him. Hee that per-
 formeth not this which Nature exacteth,
 and duetie challengeth, is rather too bee
 helde for a beaste, then a man, because
 he sheweth not the loue of the hearte, the
 affect of the minde, the touche of consci-
 ence, the force of pietie, the fruite of that
 curtesie which G D D hath engrafted
 onely in man. Therefore Tullie flatlie
 repproueth himselfe; when hee sayeth
 that Man obeying but Nature, canne
 neuer bee hurtfull vnto man. But too
 see another oppressed, and not too suc-
 cour him, is too hurte him: too per-
 ceue him in neede, and not too geue
 him

The Ephemerides

him releefe, is to deny it him; to finde him in danger, and not to saue him, is to kill him.

¶ In this soci-
etie accord-
ing to Philo-
sophers.

Aristotle and all Philosophers euer dreamed, that men at the first, raunging the woodes for their foode, as beastes for a pray, hauing neither speech nor conference, nor companie together, but cloathing their bodies with the leaues of Trees; couching their heades in Caves of the Earthe, perceiuing their neighbours to rne many times and deuoured with beastes, they which escaped the daunger ranne vnto other, crauing succour by signes. Thus gathered together, they profered to speake, inuented names for euerie thing, and so grewe to societie. Yet seeing themselves, although they were many, vnable to withstande the assaulte of deuouring beastes, because they were naked, they consulted together to bulde them by walles, to inuiron themselves with greater suretie, and to rest in the night, with more securitie. Other some are perswaded that it was not the crueltie of beastes, nor the perill of their liues, nor the death of their
fel.

fellowes, nor the feare of them selues,
 that drewe them together: but the hate
 of that solitarie life, and desire of Com-
 panie, the lyking, that eche one concey-
 ued of the other, the loue and friendship,
 that passed betwixt them, the want of a-
 bilitie & the will to profite: the likenesse
 of Sere, and the care to multiply, ioyned
 handes and heartes in perpetuall amitie.
 If we be borne to loue, to like, and to
 helpe one an other, it is our duetie to
 knowe one another, & embrace with cour-
 tesie: For Courtesie is the friendly affec-
 tion which we beare to a man, because he
 is that which wee are. In that this affec-
 tion is friendly, it must not be grounded
 on hope of gaine, least it proue rather a
 liewscope of commoditie, then a knotte of
 amitie. So, many times we loue brute
 beastes, making much of the Oxe, for his
 hide, the Weather, for his fell, both for True loue.
 the profite of their carcase: But true loue
 is painted naked, because it should haue
 nothing to giue, nor so much as a pocket
 to receiue. In that this affection is borne
 to another, because he is that which wee
 are, that is, a man, how hye so euer wee

Definition
 of Courtesie.

Lucr. 6. de culo

tu cap. 11.

looke, in the Courte, or howe much soe-
uer wee haue in wealth, wee ought too
confesse that we may be that which an o-
ther is, that is, poore.

Therefore it behoueth vs too doe that
to other in neede, which wee wishe too be
done to our selues in necessitie. Who is
it which sticking in the myre woulde not
call for helpe: living in pouertie, woulde
not seeke reliefe: on the pawes of the Li-
on, woulde not crie for deliuerie: By this
you may see, that he which denies succour
to other, refuseth hereafter to be comfort-
ed, which helpes not his brother in mi-
serie, thinkes hee shall neuer haue neede
himselfe. If the Courtiers of Ferrara
were not of this minde, they woulde not
shew themselves Faulkeners in holding
so fast. The olde *Nosce teipsum* is good
for them, Let them learn in time to know
themselves. Many greate Princes haue
flourished a while, and withered away as
they had not been, many high personages
haue in the end left their seate & lepte at
the cushion, lost their bagges, and loo-
ked for the stringes. Priamus for all
his happinesse in his youth, saw his Coun-
trie

trie sackt with graie heares, and his children murdered befoze his face. All the riches of Crasus were the Persians pray. Antigonus the great king of the Jewes was disposed by Antony, made Captiue at Rome, and scourged with roddes. Cyrus the Conqueror was once in his dates glad of a cuppe of water. Anniball that ran like a wolfe ouer all Italy, was hunted to death in his owne Countrie. Crasus which was so rich, that hee thought him a begger that was not able with his owne reuenues yearely too maintaine a whole armie of fighting men, was overthrowen by the Parthians at the last, who to satisfie his greedy desire of welch, poured plentie of moulten golde downe his throte. Marius a meane man by vertue became a Consull in Rome, and after his pompe was drinen by Sylla too hide his heade in a Marishe among flagges. I could tel thee, Philotimo, how Decebalus turned the great riuer Sargesia another way, & digging a deepe hole in the gulf, cast in his treasure, couered it strange lie with huge Stones, returned the Streame too his course agayne, and

Dion.

The Ephemerides

killed the workmen, to keepe it secret, yet his owne friende Bicilis bewrayed it to the Romans, who ouercame him in fight, spoyled him of all, and fisht out his mony by the same policie that himself had buried it. But it is not my drift to ouercharge thy memorie with manie histories, Consider with thy selfe that beeing a noble Gentleman and a Courtier, thou arte as much subiect to a foyle, as greater than thy selfe haue beene before thee. When the Kingsfisher layeth her egges, the seaes are calme till they be hatcht, when gallantes breede in Princes courtes, Fortune smiles till they be hartened, but as soone as the weather begins to bluster the highest mast, is first rent, the largest sailes are quickliest torne, the greatest marke is soonest hit, and the Fishers nest is borne away. Remember, Philotimo, thou art a man hauing with vs the same maker, same Father, same Purse, and receiuing of Nature, a soft heart to bee raynted with pitie, of Fortune, a full Purse, to distribute to such as stand in neede, if thou perfourme it not, thou shewest thy selfe as vnwoorthie to be cured

cured when thou arte hurte, as thou art
 vnwilling to binde vpp thy brothers
 woundes. Therefore shake of that Jewish
 liberalitie of Cicero, which is playne U-
 surp, tread the Precept of Plautus vnder
 thy feete, which would not haue thee re-
 leue the miserable, because thy bene-
 fite is lost, and prolongeth theyr life, to
 a farther wretchednesse, thinke with thy
 selfe that thou mayest fall, and succour
 them that are downe already, Do not for-
 get that thou mayest bee captiue, and help
 to redeeme the thall from bondage, if
 thou iudge that thou mayest be slayne in
 fielde, bury the carcasses of thy foes,
 though thou see thy benefites perish here,
 thou shalt finde them againe in an other
 worlde. The hande of the poore is the
 almes hore of Christ. Looke whatsoeuer
 thou giuest to them, shalbe registred for
 thee in the booke of Life, and deeply in-
 graued in the gates of heauen.

I know, Philotimo, that where much
 blood is drawen, the body is pale, where
 many leape ouer, the hedge is broken,
 where diuers doe suck, the Nurse is dry,
 where every man drawes, the water is

troubled, where sundrie flies bite, the
 gaule is great, where every hand fleeth,
 the sheepe go naked, & where al men that
 list to beg are rewarded, the treasure of a
 Monarch is soone consumed. Many dragons
 grating on Courtiers purses, eate vp the
 hony from such as deserue it. But if their
 honors woulde followe the examples of
 Cyrus and Archelaus, such as gape still
 for Gudgeons, woulde soone bee choked.
 Cyrus liuing in the Courte of Cyarexes,
 and hauing a great banquet prouided
 for him, distributed it too those that
 had taught him somewhat, either to ride
 or to dance, or some such like qualitie, but
 Sacas the Cupbearers share was leaste,
 because the nice gentlemā was good for
 nothing, but to fill Wine with two fin-
 gers into the Kings Bowle. Archela-
 us perceiuing an olde soker iogge him
 on the elbowe, and pull him by the sleeue
 as he sat at Supper, requesting to haue
 a cup of Golde, caused it straight too bee
 giuen too Euripides: and turning his
 face to the bolde begger, told him, that
 he was woorthy too craue it, but Euripi-
 des to haue it. Oh that our Courtiers
 could be so

Xenophon.

of Ferrara woulde remember this, and when such vnprofitable Leaches sucke at their flesh, bestowe the thinge which they begge vppon the Learned. Otherwise for my parte (though I bee an ynce and a halfe, behinde the best, yet an ace, at the least, before the worst,) I shal shortly be driuen too stop bottelles with my bookes, and buye me a wallet.

The Romans bicause they had receiued some hurt by fyre, thought it good to holde a candle before the Deuill, and giue vnto Vulcan the honor of a god, but shut him out of the Citie. And trust mee if I thine no better by my simple trauell than I haue doone yet, I will reuerence the Muses as longe as I lue, but banish then my studie for feare of after-claps.

Cleanthes liued in such a miserable time, that he was glad to turne his Philosophers Downe too a Millers coate, and grinde for his liuing, Mycillus as little regarded as hee, learned of his wyfe too beate Woolle, Diogenes as beggerly as eyther of bothe, iumpte at a Crustie, and fedde vppon Rootes,

A strange
kind of beg-
ging.

And

The Ephemerides

And seeing himself obtaine so little when he requested, accustomed too craue suche thinges as he needed, of deafe Images, that knowing them not to vnderstand his necessitie, through want of hearing, nor to be moued to pittie, for lacke of humanitie, the repulse that hee tooke, might grieue him the lesse. Hard bones steeped a time in Ashes and Vineger, may be easily cut with a Meauers woofe, Iron is softened with barly Growte, some kinde of water eates into Steele, but it was neuer my fortune with any confection to perce the hart of a stony Courtier. Thucidides thinkeeth it no shame for any man to confesse his neede, but they (I meane those of Ferrara, whom I haue tryed, & speake it too thee, Philotimo, whom I trust,) if Philosophers catch them by the Elbow, say, they presume, if they shew them their pouertie, iudge the impudent, and turne them off with some pretie delayes, from morning to euening, from earely to late, from childhoed to manhood, from manhood, to middle age, from middle age to dotage, from dotage too death, sending them poste, from Ferrara too Florence, from

frō Velona to Venice, from Cathaia to China, from the middle of the earth, too the man in the Moone. Let Gentlemen come to seke recōpence, whose auncestors haue wasted their landes, and lost theyr liues in the Princes quarell, they saye in Antigonus that it is theyr fashon to reward men for that which they do them selues: Let a scholler appzoch & demaund a peny, the answere, that a courtier disdaineth to giue so little, if he aske a posid, Philosophers ought not to take so much: thus neither giuing much to the learned, for hindering their study, nor little for shaming of themselves, nor rewarding their Souldiers, when they are dead, nor regarding their children, in whome they liue, Tully hath taught them to locke vp theyr Chest, *ut id semper dent, quod libenter dant*, whiche is indecde, neither one thing nor other. Wherein I might say that the very Heathens haue gone beyond them, which guided onely by morall vertue, thought it their dueties too spend all their time in doing good.

In the court of Persia they had a crier euery morning to cal them vp, and warn them to looke very diligently vnto that
which

The Ephemerides

The three
Graces.

*Lib. de benefi-
ciis. 1.*

In Mesoromasdes gaue them in charge,
And what was that, but to honour theyr
God, to gouern theyr countrey with good
lawes, to keepe of the enimie from inua-
sion, & to reward euery man for his ver-
tue. The court ought to be in the pallace
of the three graces: the first is called A-
glaiia, of her brightnesse, or beautie, and
that is Honour: The secōd Euphrosyne,
of her modestie or wisdom, and that is
Learning, the Thirde Thalia, of gen-
tle entreatie, which is the very God-
desse of courteous entertainement. And
Seneca bringeth thē in daunsing a round,
hande in hande, with smiling faces, that
they might euer be geuing with a chear-
full countenance. Whereby you may gather
how beautifull a thing it is in Courtiers,
to be liberall, which is one of the pillars
of their glory. For theyr nobility comes
of theyr progenie, their wealth is the
haruest of Fortunes flattery, theyr victo-
ries are the fruits of their Souldiers va-
liancie: The first, may quickly be blotted
with vice, the next, may wither as fast
with aduersitie, the last, is attributed too
more then themselves, and all are subiect
to sodayne chaunge. But the prayse of a
benefite

benefite, the report of curtesie, the glorie that shineth in the woorkes of mercie is all their owne, not leste them by their ancestors, nor lent them by fortune, nor common to other, still sounding their renoune with a golden Trumpet, building them vp such Trophies, such Triumphes, such Idols, such Monumētts, as neither wind shal shake, nor wether beat, nor water rot, nor fire consume, nor Foes deface, nor force diminish, nor clouds darkē, nor time it self shalbe able to deuour.

I haue sette you downe two of those points, Philotimo, which I euer wished to be in a Courtier, Learning & Liberality. The next is, to beware of Flatterers. For they with Polypus, wth Proteus, with Chamelions, alter theselues into many shapes, many shadowes, many colours. Sometime they make themselves glasses of your conditions. Alcibiades at Athens did hunt & hawk, & behaue himself pleasātly in company: At Lacædemō he shaued his head, put on the robes of a scholar, & liued solitarily: In Thracia he bore vp his sword like a souldier, in Tisapharne hee liued like a wanton Louer, euer cutting his cloth too the fashion of them with whome hee was conuersante.

Flatterers
to be driuen
fro Court.

The Ephemerides

But Plato was the same man in the Court, that he was in the Uniuersitie, al one with Dion & Dionysius. The flatterers of Alexander caried their heads in their bosome, because he went stouping, of Dionysius, made themselves blinde, when his sight was gone, of Plato, spread out their shoulders, because his were brode, of Aristotle, tript in their tongs, because he stammered. The cunning Fowler is clothed in feathers, the craftie ranger, in Deeres skinner, the Angler shadoweth himselfe in a Rocke, the flatterer duckes in a friers Weede, for his owne aduantage. If thy nose be flat, they say thou art louely, if it be hoked, the art thou kingly, if thou be black, they affirm thou art manly, if thou be faire, then art thou heauenly, if thou be deformed, they make thee beautifull, if croked, straight, if feeble, strong, if little, great, if dwarfish monstrous, if thou be but a hoppe on my Thumbe, as high as three horsefloues, or stand on a Moulehill to looke into a mustard pot, they call thee a giant. When thou runnest, thou art Pegasus, when thou wrestlest, thou arte Hercules, when

when thou fightest, thou art Mars, when
thou speakest, thou art Mercurie, when
thou singest, thou art Apollo, when thou
frownest, thou art Saturne, when thou
chidest, Iupiter him selfe begiunes to
thunder. The Sicilians ouerturned their
own state, whē they soothed by Dionysius
cruelty, by y^e name of iustice, the Ae-
gyptians corrupted their cōmon wealth
when they called Ptolemies faint heart
the feare of Gods. The Romans gelded
the good government of their Cōuntry,
when they flattered Antonius, turning
his quaffing into mirth, and his lust to
friendship. When Cæsar triumphed in o-
ther mens blood, his parasites saide, hee
was halfe a God. When Caligula spoke
like a foole in the Senate, Domitius
gaue him the price of eloquence, and Vi-
rellius affirmed that he had taie with the
Goone. Anaxarchus perceiuing that
Alexander for murdering of Clitus, be-
gan to be troubled in his conscience, told
him straight, that he had done well, be-
cause a king is the image of God, and
whatsoever God doeth, proceedes of Ius-
tice. When Tiberius the Emperour
mond
f came

The Ephemerides

came to the Senate, a Syrophant presently started up and accused him there, for hauing a care unto his duty, O Caesar, said he, though heretofore none durst tell you your fault, I am forced at this time to shewe it my selfe: you regard not your selfe, you wearie your minde with manie cares, and weare your body with infinite labours, neuer resting by day, nor sleeping by night for our sakes. These kinde of people in short time, are able to make great men forget themselves. Therefore it shall be good for courtiers to sitte them thorowly, to distinguish them cunningly, and last of all willinglie, to shake them off.

Maximus Tyrius, blaseth their Properties in three pointes: In Use, in End, in Affect of y^e minde: In Use, they are altogether unprofitable, like the Ape, which beeing unable to keepe the house as a dogge, to drawe, as the Dre, to carrie, as the Horse, is driven by gesture to moue delight: As by fetching a friske or two ouer the chaine, for imitating that which they see in vs, to procure laughter. Such a fellowe was Anriphon,

phca, whom Dionysius slewe: and Ti-
 magines, whome Caesar banished the
 Court: For neither of them both, ap-
 plyed their minde to giue counsell, but
 behaued themselves like common Je-
 sters, seeking onely to make those Prin-
 ces merie. Unskilfull Painters, when
 they cannot expresse the beautie of things,
 botche it out with wrinkles: & wartes
 and store of freckles: And flatterers, when
 they can not performe the office of a
 friend, huddle it vp with ridiculous ge-
 sture. The ende of their studie is to pro-
 fit them selues. No vermine breeds,
 where they finde no warmth: no Vul-
 tures stoope, where they smell no pray:
 no flies swarme, where they see no flesh,
 no Pilgrime creepes, where there is no
 crosse: no Parasite lurkes, where hee
 findes no gaine. In Affect of the minde,
 they are woonderfull by poerices, hauing
 a continuall combat, & a pitcht feilde be-
 twixt their wordes and their thoughtes,
 their tonges & their harts, many times ex-
 ercising the wastlers craft, who boweth
 his body to catch the other on the hip, or
 p fencers qualitie, which counterfeites

The Ephemerides

a kinde of lying open, to take his aduersary at more aduantage. Such affirme all those vices which they see in other, to be in them selues, & like vnto them that tame wilde beastes, frame their behauiour to euerie thinge, that they perceyue them do, till by little and little they bring them close to their owne bent. Mardonius the Captaine, flattered Xerxes so long, that he caused all Asia to take armour, couered the seas with abundance of shippes, by which the king tooke a verie great ouerthrowe, was driuen by flight to saue himselfe, and the Sycophant was one of the firste that was slayne, they which giue so much credite to flatterers, make themselves no better than brassen pottes, be they neuer so large of moulde, or weightie of metall, they are easily borne about by the eares. It were better for thee, Philotimo, in thy courting, to ryde a rough Colte without a bridle than sweete lippes with a softesaddle: the one, if thou sitte not fast, will not spare to cast thee, but teach thee the better to looke to thy self: the other, whatsoeuer thou doest will neuer

They which
credite flat-
terers are
compared to
brassen pots.

uer molest thee, but bolster thee vpp in
 thine owne follie. Alexander was an-
 grie with Crisson, for giuing him leaue
 to outrunne him in course. One told Me-
 nedemus, that he was highly commen-
 ded by Alexinus, But Menedemus an-
 swered, that he did euer dispraise Alexi-
 nus. Antisthenæus Hercules, charged
 his sonnes, not to beleue such, as they
 sawe too busie in lifting them vp. I will
 not deny, that Vertue by praise is dee-
 per rooted, but flatterers come as little
 at vertue as they can. The minde is de-
 uided into two partes, the one is parta-
 ker of reason, which enclineth to vertue,
 and leanes to wisdom, the other is pue
 fellow, vnto Sense, which cleaues vnto
 vice, and loues to be tickled. This parte
 is euermore scratcht by flatterers, who
 stand with their handes full of fuell, to
 encrease our fier, & are ready with their
 mouth to blowe the coles: they crepe so
 farre into your bosome by priuie encro-
 ching, & I may compare them to queasie
 meates: if you keepe them in your sto-
 make, they make you surfeite, if you cast
 them vp, they streine every string of the
 heart

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heart at departure. Therefore resist them Philotimo, at the first, & if you perceiue them to beginne with commendation of your qualitties to currie fauour, tel them with Pindarus, that thou hast alreadie rewarded their trauell, because thy life doth not make them lyars.

Religion in
Court.

Com. in Esh.
li. 3. cap. 13.

ευρεβειδ.

The last and cheifest thing, which I iudge to be necessarie in Courtiers, is religion, which I shewed thee by Lactantius to be the first thing that is required in the office of Justice: And Justice is the pillar of Princes Courtes. But Foxius agreeing with Aristotle, affirmeth Religion to bee the mother of Justice, and all other vertues: So that neither true iustice may stande without religion, nor religion without iustice. The name which the Greekes haue giuen to religion, sheweth it to be the right worship of God: If this bee corrupted, Justice perisheth: And if Justice thinke, this goes to the wall. Therefore, all Philosophers going about too decipher a good common wealth, beginne with religion, acknowledging a diuine nature chiefly to bee worshipped. Alexander made no warres against straungers for
the

the riches of India, y^e dainties of Media,
the wine of Chalidon, or the fishes of
Hyrcanic; but to bring all nations to the
obedience of his lawes, and worshippe of
his Gods. Ptolomeus Philadelphus, a
learned Prince, thought Religion so ne-
cessarie in his Court and countrey, that
hee entertained the seuentie Interpre-
ters with great curtesie, which were
sent vnto him from Eleazar the highe
priest, and after they had instructed him
seuentie dayes, hee returned them backe
with rich rewardes. But because these
were Heathens, which neuer came nere
the marke, though they desired to cleaue
the pinne: I will goe more roundly to
worke, and bring God himselfe to plead
his owne cause. Princes are the Images of God, & are
called gods in sundrie places of y^e scrip-
tures, y^e they might execute his will vpon
the earth. All honour, all power, all posses-
sion, all authoritie, is the gift of God: it is
his worke that Princes rule, and their
courtes flourish. Therefore David willeth
thē al to kisse the begotten sonne of God,
which is, to embrace religion and throwe
themselves downe at the feete of Christ.

Psal. 21.
Calum.

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It is impossible, for the beine to forsake
her chicken, or the mother, the childe of
her owne wombe: yet if the one or the
other bee so unnaturall to leaue their
owne, God will neuer forget his. In to-
ken whereof hee hath promised by the
mouth of his prophete, to make princes
the Fathers of his Church, and their
courtes, the vertie nurceries of religion.
Paul exhorting Timothie to praye for
kings and great men, that we may liue
quietly and godly vnder them, seemes by
those wordes to attribute the patronage
of the Gospell to the Court. If God doe
shine brightest in his ministers, whose
tongues are the trumpettes of his will:
to treade downe them, dishonoreth him,
to stoppe their moutes, eclipseth his
glozie, to shoulder them out, displaceth
him: to pinche them, nippech him, to
stricke them, woundeth him, to rayle at
them, reuileth him: All which inconue-
niences quickly growe, where the Cour-
tier like a good Ajax, doth not holde out
his buckler, to couer Vlisses. Iosua
calling the rulers of Israel together be-
fore his death, chargeth them, because the

Ez. 49.

1. Tim. 2.

Ministers,

Judz. ult.

Lorde hath giuen them landes, which
 they neuer purchased, Cities, which they
 neuer built, Vineyardes, which they
 neuer planted, to serue him in holines
 and crueth, which is religion. And when
 they had confessed the Lorde to bee their
 God, vowing obedience vnto him, he pre-
 sently registred their promise in the
 booke of God, and erected a dumbe stone
 for a wicnesse of their beleefe, to crie ven-
 geance against them, if they slip the col-
 ler. Doubtes the bringing vp of Iosua
 with Moyses, was a good meane to *Iosu. 1.*
 make him a captayne to Gods people,
 whose worde was appointed to be his di-
 rection. If courtiers borrow this clue of a
 goodly Theseus, to match with Chimæra
 and beare vp their swordes with Iosua,
 in the Lordes quarrell, Iordan shall drie
 for their armies to passe, their spies shall
 be harbored in the midst of Iericho, the
 Sunne shall stoppe to giue them victory,
 and all shall prosper that they take in
 hande. Because the weapons of mi-
 nisters are prayers and teares, and the
 Church hath no auctoritie to compell, it
 is the duetie of Princes by good lawes
 and

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and statutes to establish religion, & force every man to live in order. Where this is foreflowed, the wrath of God is kindled against the Court, & his plague lighteth on the whole councerie. Solomon had no sooner forgotten God, and fallen to Idolatrie, but God swore that he would teare the crowne from his head, disherite his sonne, and deliuer his kingdome to a straunger. Runne through the scriptures, you shall finde them verp sharpely scourged, which went about to suppress Religion. Ieroboam stretcheth out his hand against the Prophete, and it withereth. Ahab robbed God of his honour, empyloned his messengers, and was slaine with an arrowe. Azahia, for flying to straunge Gods is threatened death, & his souldiers consumed with fire from heauen. Herod, forgetting religion and dishonouring God, is eaten with wormes. I haue often wondered with my selfe, Philotimo, knowing Princes to be placed in their chaire by G D D, howe they dare suffer any wickednes in the Court, which representeth the throne of his heauenly Maiestie: howe they can possibly blas-

blaspheme with that tongue which is gi-
uen them to honour him, howe they pre-
sume with that hand to murder his shepe-
heards, which they haue receiued to fight
for religion: In that we haue abundance
of worldly blessings which are earthly, in
that we frame our selues to the worship
of God, we are made heavenly. The eies
of brute beastes are turned downe to the
earth, to seeke nothing but meat for their
bellies: The countenaunce of man is lif-
ted to heaue, to behold the glorie of God
in his works, which hath made al things
for vs; vs, for himselfe, that we might ac-
knowledge his goodnes in the same, and
honour him for it all the dayes of our life.
If we do not this, we spende our time in
beholding the earth, wee seeke nothing
els but to garnish our bodies, or pamper
our flesh, which maketh vs like vnto sa-
uage beastes. Then what is the glory of
a Courtier without religion? What is
his gouernment without godlines?

If thou wilt proue a good Courtier,
Philotimo, depart from Ferrara, the pit
of Ignorance: the storehouse of greedie-
nes, the palace of flatterers, the stews
of Ido.

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Englande.

of Idolatrie, and trauell to Englande, where thou shalt finde a countrie, so gouerned wth good lawes, a people, so instructed in the feare of God, a church, so reformed in religion, a Court, so learned, so liberall, so vertuous, so godly, a Debora, so victorious ouer Sisara, so thankful to God, so dreadfull to the wicked, so beloued of the good, so iust in iudgement, so many yeares quiet, that thou wilt doubt whether thou shouldest thinke her Pastorie fortunate, in obedient subiectes, or pronounce the whole lande to be blessed, for so good a prince. By this little shadowe of a courtier, which, as time will serue, I haue roughly drawne, cunning workemen may gather the breadth of his bodie. You may see by this, that he ought to be learned, because it is necessarie for them to knowe many thinges, which gouerne many, and to bridle them selues when they sit so high, the one confirmed, by the exāples of Alexander, of Darius, of Agamemnons eyes & head, of Cræsus, of Philip, of Dyonisius, and al those which receiued Philosophers into the court to be instructed by them: The other

ther laide open in Clitus, Lyfimachus,
 Clearchus, and Cæsar, which trauelled
 to fight for renowne in other countries,
 but neuer sayled into the selues, to houle
 out the power that God hath ouer them,
 and to confesse their owne weakenesse
 which stand at his cheeke. To be liberal: 2.
 by the comparison of a spring, the end of
 wealth, the daughters of nature, the do-
 ctrine of Plato, the societie of man, the
 neede that themselves may haue ere they
 die, as Cræsus, Cyrus, Antigonus,
 Crassus, the maner of Cyrus & Archela-
 us, the day peale of the Persians the pro-
 pertie of the Graces, and the glory of
 bountie passing nobilitie of birth, honor
 in Court, riches of Fortune, or conquest
 in field. To banish all flatterers for their 3.
 apish imitation, their vnprofitable friend-
 ship, their studie of gaine, and their hypo-
 crisie. Last of all to seeke the aduance-
 ment of religiõ, by the duetie of a prince, 4.
 by the examples of Alexander & Ptolome,
 by the image of God, the footesteps,
 of Iosua, the authoritie of scriptures, and
 the happines of England, which enfor-
 ceth mee here, through want of skil in de-
 scribing

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scribing the beautie of that Court, to shut
 up my lippes: as the vanquished painter,
 who finding himselfe unable liuely to set
 out the sorowes of Niobe, was driven to
 worappe by her head in a cloude.

Alexanders
 counterfette

Cruely saide Ieraldy, In my simple
 iudgement, you haue shewed your selfe a
 verie good workeman. For Alexander
 desired to haue the picture cut in brasse,
 and wrought in such metall by none but
 Lysippus, because none but he, did labour
 to expresse his Lyons lookes, others spoil-
 ling him quite of the shape of a souldier,
 blased the rolling of his eyes, and his a-
 morous gesture. Diuers haue painted
 the Courtier in smooth speeche, wit-
 sie replies, comely behaviour, excel-
 lent daunsing, which are like to the wan-
 ton glases of Alexander, but thou haste
 cast his Idol with perfecter metall, in a
 good mould, and carued him out the face
 of a man. And Man of an old Poet is cal-
 led *φως*, which signifieth brightnes, accor-
 ding to your Etymologie of one of the
 Graces: Some Philosophers thought
 the substance of the minde to be a light,
 because

As, accor-
 ding to olde
 Poetes and
 Philoso-
 phers.

because it is fearefull in the night, it is troubled with darknes, it shunneth it as a foe, and is comforted againe when the daie peepes. Learning is often compared to light, Ignorance contrarie, likened to darknesse: Insomuch that when our Readers haue opened to vs, the thing that wee doubted, wee say that they haue giuen vs a great light: when any thing passeth our capacitie, we saie it is intricate, darke, and obscure. Thus if a man be light, his minde light, learning light, and if it bee necessarie, that *Simile semper appetat simile*, like reioice euermore in his like, what can be more naturall than the brightest mindes, to borrowe most light: the greatest courtiers, to produce best Clearkes: Thou hast rightly required them to bee liberrall, because the bounty of the Courte is the Sunneshine of knowledge, without which Philosophers wither away. Thou desirest the farther to abandon flatterers, which like vnto mothes eate suche holes in their garments, as cannot be seen till the

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till the nopppe of their cloth be worne away. Last of all, thou thinkest it necessarie vnder God, for Courtiers with authoritie in statutes, and armour in field, to maintain the libertie of religion, confirming thy purpose by holy scriptures, wherein thou shewest the practise of a good captain, which furnisheth the reuerwarde with his best souldiers, to renue the fight, when the first retire, and knit vp the skirmish with a canuazado.

*Orat. pro. Ros.
cio Amerino.*

What is so common in this worlde, as breath to the liuing: graues to the dead: Sea to the sailer: Shore to his wracker: Then, what sharper punishment than this coulde the Romans deuise for such as had wilfully murdered their parents, to enclose them quicke in a lethern sacke, and cast them into the Riuer Tiber: So they liue, while they may, that they draw no comfortable spirit from heauens, so they die, that the earth disdaineth to couer their carcase, so they floate, that they touch no water: so at last they are driven by tide to the shore, that they are not suffered to rest on the sande, but are robbed of all these benefites at once. And what is

is so necessarie in the Courte, as learning to gouernment: regarde too friendship: Wealth too Nobilitie: Religion too aucthoritie: When tell mee, Philotimo, what greater plague can bee powred on Courtiers, for killing theyr parentes, by dispising theyr lawes, and loathing theyr Preceptes, then so too rule when they liste, that they borrowe no aduice from the toppe of knowledge: so too bury themselves in the depthe of Securitie, that neuer a true friende maye come at their Coffin: so to swimme in abundaunce, that they feelee no stoze: and in the ende so strangely to strike with the Swoorde, that it neuer bee grounded on the worde of **G D D**: but to be spoyled of all these ornaments at once: The firste corrupted with ignorance, the other with flattery, the next with greedinesse, the last with the want of the true worshippinge of **G D D**. These reasons inforce mee too agree with you, Phialo, but mee thinkes Sir Philotimo standeth in a Traunce, as though hee were blasted with chaunge of weather.

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Deery bea-
ting.

Philotimo smiling, told him againe that hee was not blasted, for hee neuer knewe Phialoes breath to bee so stormie, but was rather amazed at his craft, which according to his owne preceptes in the Methode of rebuking, could touch him so neere and drawe no blood. Aristotle saith that the Tyrrhani, when their seruantes offended, accustomed to beat them to the sounde of Instrumentes, that the pleasure of the one might helpe to mitigate the paine of the other.

And Phialo, quoth hee, hath whiped me so pleasantly, that I am sorry my punishment was no longer. Whereat all thre laughed heartily, and perceiving Dinner brought in to breake of their talke, they fell to theyr victualles.

After they had dined, Ieraldi accompanied the two Gentlemen into the Citie, to shewe Philotimo, the Gallies that were then newly rigged, and launched, ready to encounter the Turke. Thus taking their Gundolet, they passed for pleasure too and fro the streets: where

where with wonderfull content Philotimo behelde the bzauerie of the Citie, so long with his eyes, that Fancie slippe downe into the Corners of his heart. For at a glimse hee espied such a Sunne aloft, as dazeled his eyes with the blaze of her light.

Therefore pulling his hat somewhat ouer his forehead, endeavouring closely to steale a looke, hee beganne to turne his head at one side, and roule by his eyes to the Windowe againe.

Ieraldi quickly perceiuing the venter of his Bowe, and notyng the Leuell, descried his marke, geuing priuie advertisement of the same to Phialo. Both of them cunningly dissembled the matter for a while, and were verie well pleased to see the Hauke flie, wherein I marueile, whether was greater, the delight of them that sprounge such a Partridge without Spaniels, or the danger of him that soared so high with winges of waxe.

At the last Ieraldi seeing his feathers to scotch so fast, that the smoke arose,

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cast out the lure to make him stoope. And catching Philotimo by the sleue, asked him howe the maner of their building pleased his eye? So well, quoth Philotimo, that in my opinon the cunningest workmen in Italie may trusse vp their tooles, and though they thinke well of their painted sheathes, bee glad too come hither for a paterne. Were this Citie the Towne of Ephesus, I would iudge yonder Pallace, for the beautie & brightnesse of the same, too bee the chiefe Temple of Diana.

I cannot blame you, saide Phialo, you haue taken the paterne of such a frame, as Art may imitate, but neuer be able to expresse. Therefore I pray you remember the speech your selfe vsed to mee concerning this place, take heede that too proue your woordes true, you make not your selfe an open President. Venus the Goddess of this Citie was bredde in the Sea and beares a froth, close vp your eyes, and gaze no more, you know not what trouble suche Comets threaten.

Oh sir, answered Philotimo, Himeraus

merxus the Poet did write against Helen, but at last he was glad too recant his sayings, Anacreō for one discourtesie too Cleobulus in his childhood, requited him with a thousande good woordes when he grewe too age. How much is Venus fairer then Helen : comelier then Cleobulus: whose goddeship if rashly I haue blasphemed, neither the Presents of Diacles, nor y^e treasure of Ganges, nor the horses of Troy, nor the Virgines of Lesbica, nor the reuenues of my lande, nor the reweles of my chest, nor the offering of my blood, but onely the tongue that hath wounded her credite, can appease her anger. Therefore sith I haue not subscribed, I will reuoke, *ex nudo pacto non oritur actio*, bare woordes are no lawfull bargaines.

Dissemble not with your friendes, quoth Ieraldi, Poeticall fictions will not beare out your folly, nor the querkes of the law excuse such Apostasie before god. Signiora polyphile, whom you behelde, is daughter vnto a deare friende of mine, if her behauiour were answerable to her beautie, or her life to her face, she might be a Paragon for a greater person. She

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is properly learned, shee hath a smoothe
tongue, and shee is verie suttile in disputa-
tion. I haue often assayed to winne her
frō loosenesse of liuing, & saue her soule:
But I finde her so fraught with Philo-
sophie, and full of shifts, that I carrie a-
way the woorst end of the staffe. There-
fore let me craue your companies againe
to morrowe: I will sende for her home
to my house to dinner, and trie howe
shee is able to match with you, Phialo, I
like your weapons and order of fight so
well, that I haue no doubt you will ouer-
come.

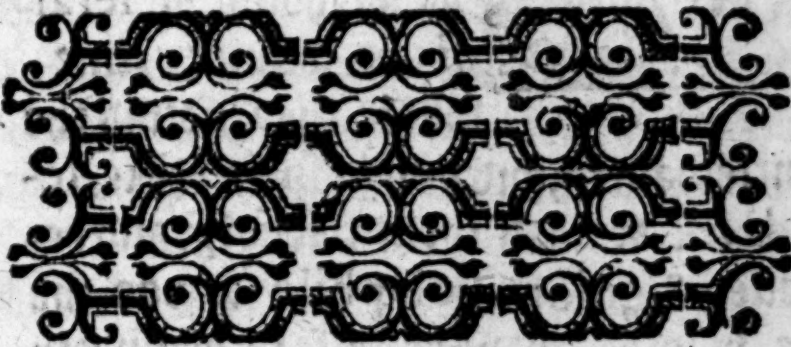
Certes, saide he, I was neuer Leon-
tinus Gorgias scholer, to dispute anye
question on the sodaine, yet if I may haue
the truth on my side, little studie shall
serue me to wraastle with women. Thus
brynging Ieraldi backe to his house with
many great thankes for their entertayn-
ment, they tooke their leaue till the next
day.

What either Ieraldi did in their ab-
sence, or they when they were returned
to their lodging, is the least parte of
my

my meaning to touche, because I haue
taken this onely vpon me, to shew
the fruite of Phialoes con-
ference among his
friendes.

G 4

The



*The third booke, the de-
fence of the Curtezan, and her
ouerthrowe.*



WHEN the daye was
come, according too
their promise, Philo-
timo and Phialo went
too the house of Ieral-
di at dinner time,
where they found the
gentlewoman, and him in sober talke, Ie-
raldi entertained them friendly, and re-
quested Signiora Polyphile to doo the
like, who behaued her selfe so demurely
in p[re]sence, that they could not iudge her
counterfaite, by stampe, or by sounde
Therefore Philotimo, boldely stepte
somewhat nigher & like a young Cour-
tier, ministred talke on so small acquain-
tance, as farre as he might, with hono[ur] &
modestie.

But Phialo keeping himselfe aloofe,
as one that had taken a Crowe too pull,
stoode at one side, tyll Ieraldi had placed
them all at the Table. Duryng the
time of the Dinner, Philotimo dypt
not

not his finger so ofte in the dishe as hee fastened his eyes vppon Polyphile. Ieraldi perceiuing the gentleman come to his bias, told her, that Philotimo was deeply bound vnto her, whose countenāce seemed too feede him better than any of those dishes that were brought too the table. To whō the Gentlewoman with blushing cheekes and a softe speech replied thus. You know, Sir Ieraldi, that Philosophers are alwayes of this opinion, that the thing which nourisheth, must euer be like vnto that which is nourished, and the nourished thing, to the nourisher. Therefore the Chameleon which liueth by ayre, hath nothing within but lightes and loungs. Then if this Gentlemā's stomach agree better with my face, then with your cheere, my sauce than your meate, there must needes bee a Sympathy, betweene his liking and my lookes. And what are the lookes of a woman, but shadowes: on which if this Gentleman feede so fast, I shall take him henceforth for a shape without substance.

It were strange, saide Philotimo, too heare shadowes speake, or to see shapes

G. 5.

with-

*Nutrients simili-
le nutrito.*

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without substance moue of them selues. But such you haue shewed your self a philosopher, giue me leaue by Philosophie to make you an answer. Some writers
Strabo & Pli. holde this opinion, that there lieth a kind of people at the riuer Ganges, which are called ἀστωμοί, men without mouthes, These are nourished with the saour of flowers. Democritus for sorowe of his sisters mishap, going about to famishe himselfe, was releued three dayes with the smell of newe breade, Oribasius protesteth that he knew a Philosopher in his time, which liued a while by the sent of bonie, And Melancthon is said to affirm that a Lecher in Germanie, condemned to pine vnto death for his offence, was susteined a long time in prison, with the smoke of broiled meates, to prolong his daies in greater misery. Sundry Philosophers take peper in the nose & fall out
Laertius. In Aristotle, for standing so stiffely in his owne conceite, that he will not haue men to be nourisht with odoures. For Hippocrates and Galen boldly pronounce, that the patient consumed, is soonest restored againe by saours. What force there is
Cicero.
Aphorism.
in

in shadowes, you may perceiue by those
that gaze vpon excellent pictures, so long
that they haue no minde to their vitalles,
but are filled with delight: by reading
fine bookes we forget our selues and let
goe our commons. When wee are busied
in pleasant pastimes, the night ouertakes
vs we know not how: then iudge me no
more to be but a shewe, because I haue dis-
ned so wel wth your shadow, which is bet-
ter to me then the saueur of flowers, the
smel of new bread, the sent of sweet hony,
the smoke of rostmeat, the viewe of faire
picturs, the bookes of my study, or y^e plea-
sure of sports. Hippocrates deuinding the
body into threepartes, the first grosse and
earthly, our bones and fleshe, the second
liquide and watterie, our bloode and hu-
mors, the thirde, subtile and airie, which
is our spirites, affirmeth the last to bee
maintained by saouours. And it shall bee
sufficient for me to say, that these dishes
before vs, doe nourish my body: but to
looke vpon you, quickeneth my spirites,
and feedes my minde. If this will not
serue to perswade you that I am some-
what more than a shape, trie when you
please, you shall finde me a substance.

At

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At this Polyphile began to smile, Ieraldi & Phialo laughed in their sleeves till their heartes tickled. At laste every thing being taken away, Philotimo renewed his talke againe, and tolde them, that if they iudged him too bee rebuked for his amorous gloating, they were al to blame, which, quoth he, I will shewe you as well as I can.

The skilfull that beholde the Image of Minerva, commende not the picture but the Paynter, we extoll not so muche the tast of our meate, as the Cookes cunning that seasoned it well, no man esteemeth his coyne for the stamp, but for the right metal when it comes to the touch. And I wonder not so greatly at the beaucie of this Gentlewoman, as at his workmanship that made the moulde, neither doe I like her sweete face, that glistereth without, but loue her good qualities, that shine within. The Sunne doth not onely comforte our heartes with his light, but foster our graine in the Earth with his warmeth. Riueres are clere and fayre too beholde, but they water the soyle & make it fruitfull, Trees

are

Beautifull
faces are
vertues
buddes.

are bethwacke with blossoms in springe,
 but those are the tokens of fruit to come.
 Thus when I do gaze on a comely body,
 I beholde with mine eyes the Garden
 of Vertue. The Mariner no sooner espi-
 eth his Harke, but he knowes that hee
 draweth very neere the lande, Vliſſes re-
 ioyced in the smoke of Ithaca, but it was
 for the loue he bare to his countrie, The
 Hunter singlet the faireſt Deere; but
 for the good meate he ſinues it to peelee,
 And Socrates followed the brighteſt
 countenaunce, becauſe hee knewe it to be
 a true ſigne of Modestie. Philosophers
 holde that the diſpoſition of the minde a-
 greeth with the conſtitution of the body:
 whereby they iudged deformed crea-
 tures to haue ſome ſpot or other in their
 conditions, wyting many bookes of Zo-
 pirus doctrine, who tooke vppon him by
 looking in our face, to tell vs our faults.
 But where the lineaments ar all of iuſt
 proportion, euery parte of the bodye
 wrought out of wax, and the face ſo beau-
 tifull, that Venus her ſelfe might bluſhe
 for ſhame, who is ſo rude, ſo igno-
 raunt, ſo ſottiſhe, ſo vnlearned, to ſaye,
 that

*Mores animi
 ſequuntur tem-
 peraturam
 corporis.*

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that sweet waters are distilled of weeds,
Fine Cambrike made of hempe, English
cloth spunne of haire: That streight per-
sonages haue crooked manners, faire fa-
ces foule vices, good complexions ill cō-
ditions: doth not one Doctor tel you, that
that which is beautiful is not hurtful, nor
flipperie, nor sinful, nor wretched: That
loue is a vertue, an art, a iust iudge: A
vertue, in seeking the thing that is good:
an arte, in gathering the substance by the
shadowe: and a perfect iudge, in discoue-
ring the mine, by the couller of the earth,
boulting the trueth, when hee beares the
Plea, discerning the partie when hee
sees the parson. Cyrus loued Aspasia for
beautie, and the vse of her body: Pericles
for learning and the light of her minde:
the one her paramour, reioycing in plea-
sure, the other her scholer delighting in
vertue. Hiperides the orator vsed y^e com-
panie of many faire women, as Phryne,
Myrrhine, Aristagora, Eleusine, And
when Phryne was accused for lewdnesse
in Athens, and almost condemned, hee
vsed no other defence in her cause, but
speedily toze off her vppermost garment,
dis-

Max. 13r.

disclosed her naked Brest to the Judges,
shewed them the comelinesse of her body
as though it were impossible, that so pro-
per a piece should haue a fault : Where-
vpon the Judges marking her well, and
considering vprightly, that so greene a
branche, must bewray good sappe, so gal-
lant buddes, a glorious tree, so bright a
shadowe, a blasing substance: so amiable
a visage, louely behauiour, so perfect a
creature, absolute manners, acquitted her
by sentence, and let her goe. O worthe
beautie, O learned Judges, O notable
vertue, O noble Justice, What is hee,
that woulde not rather loose his robes,
his seat, his authoritie, his office, than
falsly suspect thee, or cal thee to the barre,
rashly accuse thee, or giue out his verdict
against thy maiestie.

Anytus and Melitus the whippes of
Socrates, in all that euer they declared a-
gainst him, neuer cast in his teeth that he
was beauties bloodhounde: Aristopha-
nes flowting him on the stage, though
hee called him brabler, carper; & cauiller,
neuer laide in his dishe, that he loued to
looke

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to looke vpon glistering faces. Had either of them thought it to be a deformity, they had rung him that peale as long as their Clappers had bene able to wag. Beware, Sir Ieraldi, and you, friende Phialo, that you robbe not beautie of her honour, nor spoile her of her ornaumentes, lest the day come, wherein you be inforced to turne your tippettes, to chaunge your copie, to lay your handes vnder her feete to please her, or to looke vpon that, that you shoulde not beholde, or to loue the thing that nature forbiddeth you to desire. Narcissus disdayning the beautie of a Nymph, pined away for his owne shadowe: Augustus that stopped his eares to Cleopatra, suffered the vanities of Bathillus: Alexander that refused to looke on the Ladies of Persia, whilest they lyued, lamented their losse with teares when they dyed: Xerxes that puld away his eyes from the Virgins of India, the damselfs of Media, the women of Caria, the dames of Lidia, the wiues of Ionia, the faces of Helespont: despised grapes, and gathered thistles, lothed hony, and eate gall, fled them, and followed Amastris

stris his daughter in lawe.

Thus when you perceiue the blinde-
nesse of those, that knewe not the softest
threads to twist silke, the fairest face to
conuer vertue, and when you consider the
danger of those that desired not to learne
it when they understoode it no; blame me
no more for beholding this Gentlewoman
it is not the lanterne of her beautie, that
giueth light, though she be glasse, but the
candle within, that maketh her shine, to
the comfort of all that vse her well.

Ieraldi seeing Philotimo in such an he-
resie, tolde him that he little thought, to
haue taken vp his Arrowe so farre from
the mark, he requested their companie to
exhort Polyphile to a better life, not to
giue her a baile to hide her follie,

Why, saide the Gentlewoman, is it
your fashion, to winke on the Calfe, and
hurrie the lambe, to feast your friends, &
beat them with the spit: Did you drawe
me so craftily with meace to the stake, to
see me battered by these Philosophers: yet
such it is your pleasure, to trie what I
can alledge for my selfe, which liue as I
list, and serue my luste, you shall
heare

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heare that reason fights on my side, therefore neither of these Gentlemen ought to open his mouth against me, my face hath already muffled the one, my tongue shall seale by the others lippes. Minerva was saide to stand with Menalaus in the midst of his peril, & digne euerie dart that was throwne at him, to the bulke of his Buckler, causing a Skarlet sweate to runne downe his bodie like streames of bloode, whereby his enemies were euer deceived: And I doubt not but Venus her selfe wil strike in this quarrel for my defence, rebating the edge of mine enemies swordes, blearing their sight with the shadowe of bloode, when the vppermost part of my skin is not rased. This hath caused many to chase vs so farre, thinking vs wounded when we tooke no hurt, that they haue not beene able to recover them selues. What are all the argumentes of the Stoikes? haue they not labored so much against vs, to weed out affections, that they pull by the Cockell and corne together? Haue they not so rashly inueighed against pleasure, that they leue no place for honest delight? haue they

they not so studied to drowne Alice, that
 they quench out the sparks of euery ver-
 tue: haue they not so tied our life to their
 owne imagination, that nature in no-
 thing must bee followed? **D Ieraldi,** Oh
 Gentlemen, when I enter into conside-
 ration of this litle world, which is in our
 selues, when I heare the voice of Philo-
 sophie crie out against them, & the trum-
 pet of nature proclaim them Traitors,
 how can I but seek my wonted delights,
 or gape after pleasure, the foode of this
 life. Nature hath taught vs, in plencifull
 Orchards to taste euerie tree, and choose
 the best, in pleasant fieldes, to slip off the
 fayrest of euerie stalke: and are not wee
 think you, placed in this worlde to try e-
 uery gallant, and take what we like: this
 is the race we ought to runne, this is the
 mark we ought to shoot at, this is the end
 which Nature sendeth vs oute to seeke.
 Little children are no sooner borne, but
 they sprawle to this, crowing parcelle
 when they obtaine it, crying and bellow-
 ing when they finde the contrarie. In ri-
 per age euerie man toileth for som profit
 and profit is pleasant when it is gotten.

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Doth not any man thinke you rather desire to treade the smooth ground, than the rugged stones, to saile in a calme, then in a storme, to liue in quietnes then in trouble: and what is this to bee counted but pleasure: you wil say peraduenture that it is so, but the happines that we are bound to seeke, must be won by vertue, & desired for it self. What if I shew you that pleasure is such: All that we doe, all that we goe about in this life, is to purchase pleasure, which I thinke sometime to be felte in torment: as Caius Marius, that suffered the knottie flesh to be cut frō his leggs with intollerable paine, not chāging his countenance, because he hoped for ease to come. Thus the paine that we suffer to shun a worse grief, is verie high pleasure. Let vs suppose some one or other to bee greenously oppressed wick anguish of body and minde, neither remembryng any pleasure past, nor hoping for any to come hereafter, can there be any greater miserie: Contrarie, to him in whome al pleasures of body & minde abounde, which delighteth in that he hath tasted already, reioycech in y^e which is before him, & hopes for

for the like or greater to come, can there
 be anie more to be wished: Can there be
 anie sweeter felicitie: louers disdained &
 dashed out of countenance, whē they nether
 tast of reliefe, nor see anie hope of grace
 at all, say that they feel in them selues a
 hel, but he that obtēneth the ioies he de-
 sired, affirmeth himselfe to swim in hea-
 uen: whereby I gather, that hel is a sor-
 rowe, sorrow miserie, heauen a pleasure,
 and pleasure happinesse. Vices are to be
 fled because of torment, & is not vertue
 to be sought for pleasures sake: We like
 of phisick, not for the art, but for the end:
 the end is health, which easeth our paine
 and bringeth pleasure: we delight in sea-
 fairing, not for the cunning of guiding
 shippes, but for the commoditie whiche
 it breeds: and commodity is handmaide
 to Lady Pleasure. What think you of
 euery vertue in general: is not wisdom a
 knowledge of things to be followed, whē
 they are good, to be eschewed, when they
 are naught: If they be good, they are
 pleasaunt, if naught, they are y^eksome:
 Wisdome reformeth our manners, orde-
 reth our life, ruleth our country, resisteth

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our ennemie, taketh by discord, planteth
agreement, turneth out malice, bringeth
in friendship, and knitteth vs together in
loue and amitie. O what a delight, what
a pleasure is this: Temperance is a ver-
tue which teacheth vs by reason howe to
brydle affections & to gouerne our selues
in the middest of our pleasure. Fortitude
consisteth in yeelding our neckes to dan-
gers yoke, bearing our burden without
grudge, and gaging our heades to the
Hatchet without grone: which is done,
eether that our selues by this might liue
inquiet, and reckon vp to our friends
with infinite ioye, what pikes wee haue
passed, what perilles we haue valiantly
quercome. So Aeneas comforteth his
Souldiers with this, *Hac olim meminif-
seimabit*: We shall delight to thinke on
these troubles an other day: or to deliuer
our country & purchase fame, which tick-
leth our heartes in sharpest angust when
we conceiue what pleasures shal grow to
our friends by our deathe, and what ho-
nour we shal haue among succeeding ages.
Thus Scæuola presented his body to the
fire, Curtius hurled himself into the gulf
and

and Iphigenia was contented to bee sacrificed. Justice regarding the common weale, giueth to euery man his owne, whose duetie is to minister lawe for the maintenance of right, and suppressing of wrong. By taking no wrong, we escape the iawes of sorow and miserie, by enioi-
ing our owne, we liue in pleasure.

These foure are the springes whence euery vertue begins to flowe: Pleasure the Sea, to which they runne, and where all of them iointly doe ende their course. Rethorike, Logike, Philosophie, Musicke, all Artes, all Sciences, are referred to this, that they might profite and bring vs pleasure. How triumpheth the Oratour, when he seeth the Client deli-
uered by his tongue? How laughs the Logitian, when he perceiues his enemye drinen to a blanck? How smiles the Philosopher to himselfe, when he hath sifted the secrets of hidden causes? How leapes the Musition, when he beholdeth men rauished with his melody? The beastes of the earth, the fishes of the Sea, the foules of the aire, the Sun, y Moone, the course of Starres, the foure Elementes,

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the whole worlde was made for our vse,
& this vse is the roate of all our pleasure,
Our speech is giuen vs to increase ac-
quaintance: acquaintance maketh vs de-
light in company, which banisheth sorow
heauinesse, disquietnesse, solitarinesse: all
which if we shun, we liue in pleasure. Our
eyes present euery dilectable shadowe to
the minde, but when they view any oug-
ly shape, any monster, any enemy, that
may hurt vs any way, or diminishe our
pleasure, our haire stands, our hart throbs,
our body shakes, our sense failes, our
limmes stiffen, our wits faint, nature her
selfe starts vp affrighted, and swelleth a-
gainst it, till she finde it remooued out of
our way. The like may be said of hearing
smelling, tast, and touch. Doe not our
eares drawe vs to mirth, drive vs from
mourning: Do not our nostrils teach vs
to walke in sweet gardens, shun the foule
streets, to smel to the Rose and burne the
Hemlocke: hath not our tast sufficiently
instructed vs to like of sweet meats, to
loath bitter potions, to take y^e pomegra-
nat, & leaue the crab: are we not warned
by outward feeling (which is natures
chiefe

cheefe scout against our enemies) to clap hands with pleasure as a perfect friend, to shun the contrary as a foe: To this end haue we receiued handes to thrust away euery thing that woulde hurt vs, and to pull to vs all that we see might pleasure vs. To this end hath nature made vs feet to fle from the thing that might displease vs, and to follo we whatsoener shall most delight vs. Therefore were the kinges of Persia iudged happie, because they spent the Winter in Babylon, the Sommer in Media, y spring in Susa: seeking continually to liue in those places, that were most pleasant. This perswaderh me fully and not without grounde, that no man which hath anie wit, any learning, any manners, any curtesie, anie feeling of nature or pricke of conscience, any feare of the Gods, or sparke of grace: seeing all vertues, all artes, all actions of this life ainted at pleasure as their end, the world made to maintaine it, euery part of the bodie to desire it, & nature her selfe to abhorre the contrary, can deny a life so led, to enioy perfect happinesse. Then what misliketh Ieraldi in Polyphile: what can

these Gentlemen rebuke in me? I live a
greeable to nature, that is, in pleasure.
Where I looke I like, where I like I
loue, what then?

*When loue commands, we must receive the checks,
He rules, and every God obeyes his becke.*

Polyphile thus ending her Apology,
eache giuing place to the other to replie,
they were euerie one tongue tied, Philo-
timo looking vppon Phialo, Phialo on
Ieraldi, he vpon both, and she on them all.
But Ieraldi perceiuing Phialo dumbe,
broke silence, asking him whether he had
taken in the flag of defiance againe, or
as vtterlie vanquished, yeelded him selfe
this Gentlewomans prisoner, because he
withhelde his speeche so long, seeming
rather to giue ground then to resist.

She answered Phialo, these argu-
ments are couched together brieflie, but
they were neuer so quickly gathered, as
they haue beene vttered: Therefore I
thinke it my dutie to consider the lon-
ger of them before I reply: for questi-
ons are sooner propounded then they can
be

bee answered, demanded in fewe
 wordes, scant absolued in many. When
 one asked Zeuxis, why he was so long in
 drawing a counterfeit: he saide in deede
 that he was long, but because he woulde
 haue it continue long. I haue all this
 time withdrawn my selfe, to bethinke
 me the better what to speake, and to
 worke my colours in perfecte Dyle.
 Where the enemy comes in a coate of
 Steele, it is good for a Souldier to whet
 his Sworde. The wastler many times
 changeth his place, but he doth it to seek
 out surer footing. Horatius fighting a-
 lone to thre, turned his backe to seuer
 his foes, and afterwarde slew them
 one by one. If you see mee goe backe,
 it is but to chosse a place to fight in:
 perswade not your selfe that I meane to
 flee, for the Ranne retrereth, that hee
 may giue the greater thocke. I am
 not so affraide of their reasons, as asto-
 nished with their folte, which bulde vp
 their Fortresses on brittle ground, see-
 king to washe the face of a blacke
 Nobye white, whose colour no sope will
 wash out.

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take awaye, or to make a silke purse of a
Sowes eare, that when it shoulde close,
will not come together.

Syr Philotimo is so bewitched with
this Gentlewoman's looks, and doteth
so much in Socrates loue, that he thinks
it impossible to find dusty cornets in gal-
lant hauses, counterfeit stufte, in a fayre
stampe, Wooden Swordes in Iulorie
sheathes, apishe deformities in cloth of
golde. They which haue trauelled
Germany, finde that their best Wines
grow on the hardest rockes, I haue seene
blacke earth bear a white flower, the un-
profitable thorne carieeth as trim a blo-
some as the apple. Thus ought we not
to iudge our Gold by the colour: nor the
qualities of women by their faces. When
anie one of you seeth mee weare a faire
shoe, no man knowes where it wrynges
mee, but my selfe: none fees the hard-
nesse of the flint, but he that strikes it:
none are able to iudge of womens quali-
ties, but such as trie them. If you be-
hold the vertue of this gentlewoman by
her countenance, why do you not the like
in goodly pictures, for they are beutiful:
Haue

Haue you not learned that the substance
of the minde, can not bee discerned by
outward sense : or that nothing but a
minde, can at anie time be arbiter of the
minde: then howe is it possible, sir, for
you, with the sight of your eye, which
reacheth no farther then her face, to take
an Anatomie of her conceits: when ver-
tue worketh, I graunt you, then shee is
knowne by her deeds, as the tree by the
fruite : for when we perceiue the magi-
strate to giue vnto euerie man his owne,
we say he is iust : and when you haue
seene this Gentlewoman gouerne her
steppes by the line of vertue, say she is
modest. Giue not the praise of a iudge to
his scarlet gown, nor the commendation
of women, to the colour of their cheeks.
The Bay is euer greene, but without
fruite, only presenting a sweet saour to
our nostrils, the gay Platan tree spreads
a broad leaf, and yeeldes nothing else
but a shadow for Epicures. Argeus
hearing some commende the beautie of
other mens wiges, tolde them that they
ought not so rashly to shoot their boltes:
for such shoulde be knowne to none, but
their

*Solus animus
de animo iudic-
cat.*

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their husbandes. Crates beholding the golden idol of a strumpet set vp in Delphos, said it was to nourish the wantonnesse of the Greekes. Therfore I beseech you, Philotimo, to leaue the praise of this Gentlewomans face to such as are best acquainted with her conditions. And if you perceiue that nature hath bestowed some cunning vpon her mould, think it is done but to flatter the Venetians with her image.

Mustering together the examples of Pericles and Aspasia, Hyperides and his harlots, and I wot not whom, you are like vnto him that wauiing and tottering in a great peace, leanes vnto them to stay himself, which are bozne to the ground as fast as hee. The Sunne sheweth greatest, when we behold him thorough a cloud: he that looketh thorough a peece of red glasse, iudgeth euerie thing that he viewes to be redde: And Phisitions to the likenes of this, affirme that corrupte vapors mounting from the bodie vnto the heade, and distilling againe, from thence to the eyes, when they haue there mingled them selues with the warpe
chri.

chriſtall, which receiueth the ſhadowes
of things to bee ſeene, make all things
appeare of the ſame colour, which re-
maines in the humor that ouer ſpreades
our ſight, as if it be melancholike, euerie
thing ſeemeth black, if it be flegmaticke,
white, &c. Then thinke not, Philotimo,
but you ſhall bee deceiued, if you behold
y^e manners of Women through the cloud
of their beautie, the glaſſe of their braue-
rie, or the groſſe humors of fancie that
bleare your eyes. If you do but imagine
that euery fayre face hath faire conditi-
ons: becauſe that,

*Philotimo
troubled
with a ſuf-
fuſion.*

Gratior eſt pulchro ueniens e corpore uirtus.

Vertue ſhines brighteſt in a gallant
face, you bewraie y^e Eclipse in your wa-
ning iudgement, which Philoſophers
haue called The waking mans dream:
for that, many times doth happen thus:
Men thinking verie earneſtly of their
freendes, or any thing elſe that they haue
ſeen, or reade, when they are drowned in
the bottom of this conceit, the mind plod-
ding continually on y^e ſame, this behemē
com-

*Somnium Vigi-
lantis.*

*Cureus de
Senſ. lib. 1.
cap. 36.*

The Ephemerides

Louers
Dreames.

combate of imagination scareth the spir-
rites, which giue such a push vnto com-
mon sense, that it flowes to the eye, and
planteth the Idol of the thing imagined
before our sight. Thus are Melancho-
licke louers in y^e midst of their dumps,
deceiued with the shadowe of their La-
dies, perswading them selues for the
time, that they viewe the partie, whome
fancie enforced them but to dreame on.
Thus Geometers deeply considering of
their proportions, beleue sometimes
that they see them liuely drawne out in
y^e aire. And thus you coming to your selfe
a Phoenix of Arabia, that is, vertue at no
time separate frō beautie, suddenly iudge
that you see it in Polyphile. You alledge
for your purpose that the qualities of the
minde, agree with the constitution of the
body, which beeing thus construed, that
where choler aboundeth, wee are testie,
where melancholy, madde and furious:
or that tender complexions, are very
melchharted, I will not deny it, but to
say that where there is neuer a wēme in
the cloath, there can be no deformitie in y^e
wearer, where the bodie hath no spot, the
minde,

minde is vtterly boide of blurre, I may not alowe it. Therefore throwe downe the loue of Socrates, whose heastes are no lawes, whose words are no Oracles, whose authority is no priuiledge for your folly. To beleue whatsoeuer Philosophers holde, or snatch it by for a Square to fashion our life, is to credite euerie thing, to examin nothing, nor at any time to iudge vprightly, but as brute beasts, to followe the heard, not whicher our duetie wils vs to go, but whicher soeuer the foremost leades.

Phialo then turning himselfe to Polyphile, desired her to giue him leaue as freely to aunswere her, as hee had already replied to Philotimo: For (said he) I am not of Herodotus mind, that thinketh women to lay aside honesty when they put of their Garmentes, and though you may seme in the eyes of chaste beholders, both to cast away the attire of a sober matrone, and to put on the shape, of a monstrous Epicure: yet I hope to touch you so neere before I leaue you, that you shall bee enforced to strike Saile to the trueth. All your defence

I

confi.

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consisteth in the inclinatio of our nature, which you say hath framed euery thing for our delight, and taught vs her selfe like a cunning Scoolemaistres, to fetch our full swinge, in wanton desires. You iudge vs commanded by her, too taste euery dish, and feed vpon that that likes vs best. But doe not you knowe that a great Riuer cut into manie Creekes, is made shallow? that loue dispersed into many streames, runnes low: thinke not that little infantes as soone as they are shotte into the worlde, seeke after pleasure, when they crie for a teat, but craue foode, as instructed by nature too nourish themselves.

You abuse the worde Pleasure verye much, when taking it sometime in one Sense, sometime in an other: Now fleeting aboue, then diuing to the bottome, and with the Hedgehogge, neuer abiding that quarter, wher the wind blowes, you are able to drawe the simple awry, and make them angle for butterflies in a drie ditch. Wee must not fight loosely as y wild Scythians, which salic out on the suddaine with terrible
showtes,

showes, brandish their Dartes, with
 inuincible courage, and daring not tary
 the cheefeſt brunt, preſently ſquat them-
 ſelues in their boggs. It ſhal be my pra-
 ctife in this quarrell to define the ſame
 pleaſure which you maintaine, that fin-
 ding by this, where the ſielde is pitcht,
 I may bring my force to your main bat-
 tell. Pleaſure is a ſweet tickeling of
 Senſe, with a preſent ioy. Being a tick-
 ling of the ſenſe, you may ſee that to haue
 no diſquietneſſe, cannot be pleaſure: For
 ſticks & ſtones feele no trouble at al, yet
 I thinke you will not ſay that they liue
 in pleaſure. To be cured of anguiſh can-
 not be this, becauſe it is no otherwiſe the
 a deliuey from paine. In that it is
 bred of a preſent ioy, it neither conſiſteth
 in remembrance of pleaſures paſt, becauſe
 they are fled & cannot be felt: nor in hope
 of any ſuch like to come, becauſe we taſte
 the not yet, and they may be preuented.
 What pleaſure can yon find, if being in
 Ruſſia in y middle of winter w a nedle in
 your hand, neuer a threed about you, you
 remeber ſtraigh you had cloths on your
 back, & were warme inough in Venice, in
 the middle of Sommer: What availleth it,

Definition
 of Pleaſure.

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if thirsting now, you call to your minde that you drunke yester day: or presently ready to famishe for hunger, you perswade your selfe there will bee corne in Haruest? Againe if pleasure bee the tickling of sense with a present ioy, what delight had Marius in þe Surgeons knife, Sceuola in tormentes of the fire: Curtius in the bocome of the Gulfe: or Iphigenia in the Butchers Axe? Forsooth sir, say you, I ment, that for their friends sakes, they conceiued a pleasure in their mindes, alas then, saie I, you must not dreame of Chaulke when you speake of Cheese. That which other enioy belongs not to vs, and when wee are deade, the praise that is giuen vs, neuer comes to our eares, except you assure your selfe that with Seleus, our soules shall forsake vs a while in a Traunce, and after they haue compassed heauen, to learne some newes, bee blowne into our bodies againe through a Squirte. But you trifle in this, let vs shake vp, our kenell a little better.

Wisdomme, Justice, all vertues, all Artes, all that we doe in this life, leuels, say you, at nothing but pleasure. Can
you

you make such a hotchpotche of vice and
 vertue, that eache with the other shall
 both agree: that contraries shall nestle
 togeather in one bodie, one parte, at one
 instant: The pleasure that is got by
 vertue is an honest delight of the minde,
 reioyning in nothing but that which is
 good: yet is it not that which vertue see-
 keth, for the Countreiman soweth his
 Grayne to reape the fruite, though hee
 gather the flower, that growes by with
 it: And we exercise vertue not for plea-
 sures sake, but to do good, refusing not
 pleasures that spring by wth it, as flowers
 with corne, and followe it continually as a
 shadow the body: neither doe they please
 vs because they delight, but delight be-
 cause they please. Your louers whensoe-
 uer you frowne, descende into hell, when
 you smile, are caried with winges in to
 heauen, yet neither of them both are out
 of Venice. Poets faine Iupiter to haue
 two barrells in heauen, the one of weale,
 the other of woe: which hee disperseth a-
 broade at his pleasure: If your beautie
 haue drawen Iupiter from heauen in a
 shewe of raine, compelling him by loue

Vertue as-
 meth not at
 pleasure.

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too resigne his office vnto you, that opening the barrells of blisse and bale, you mighte gouerne the liues of men as you list, torment and releue, scourge and release, set vp and throwe downe whomsoever you will.

O Goddesse worthy of a God, & Iuno of thy loue.

These are the franticke inuentions of Heathen writers, w^h if they bee wrought, will not holde the hammering. You must not thinke your sweete face to make you perfect, no^r beleue whatsoeuer your suiters speake. Because that they say, they burne, wil you thinke their bodies are set on fire: if they dreame of your heu, that it is heauenly, is there no hoe, but you will shine in your brightnesse among the stars: These are Hyperboles to flatter you, w^h they cōmonly speake in the midst of their passion, when their wittes are a woolgathering. All our actiōs by your opiniō are directed to pleasure. Telle me gentlewoman what you think of other natiōs. The Parthiās are taught frō their youth to shoote & to darte, the Heluctians too follow the march of the drumme, the Germans to ride & tosse a great steed, the La-

cedæmonians to receiue their skin ful of
 stripes: is this for pleasure? I doe not re-
 mēber that euer I delighted to bee hoſt
 ouer the ſorm when my ſelf was a boy, if
 you finde any ſuch pleaſure in ſtripes, I
 would you were married to ſom man of
 Thracia where by the cuſtō of y^e countrie
 they beat their wiues too this day. What
 cā be ſo fōd as to ſeek y^e in this life, which
 we ought to ſhun? To be ouerruled by y^e
 which becōs vs to maſter: to be ſeruāts
 to pleaſure that ſhoulde be our ſlaue: too
 make that our bliſſe, which Cooks, which
 Phiſitions, which women may giue, and
 which fortune at a twitch may take away.
 Ariſtippus was iump of your opinion,
 ſeeking onelie ſweet meat for his belly, &
 a ſaint for the bed: where in if we follow
 the princ of his ſeete, I finde that we dif-
 fer not from ſauage beaſts. They know
 eche other as wel as we, they vnderſtand
 them ſelues likewise as well as we, they
 ſeeme to talke, they ſeeme to laugh,
 when pricking by their eares, Lowing,
 neying and ſawning they expreſſe their
 ioy, they ſeek to their ſexe for ſome en-
 creafe, which is a token of mutuall loue,

No diffe-
 rence be-
 twene man
 and beaſt.

they followe that which they know will
 profite them, they flie from the thing that
 they finde to hurt them, whereby they doe
 shewe some sparkes of reason, making a
 difference betweene good and euill. So
 subtle are they, that we finde them ma-
 ny times to craffie for vs, so wise that
 they gather in Sommer, to serue them
 in Winter, so cunning, that the Spi-
 der in her webbe, the birde in her nest,
 may seeme to glue vs instruction of buil-
 ding, so ciuill, so obedient, that wee are
 no more diligent to serue one prince,
 then euery heard is readie to follow one
 leader, euery swarme of Bees, to ho-
 nour one king. Elephanes are reported
 to be so curteous, that they bring strayed
 passengers into their way, so witty, that
 they vnderstande the speech of those peo-
 ple with whom they liue, so skilfull, in
 the moouing of the heauenly bodies, that
 by bathing themselves in running wa-
 ters, they bewray the approach of the new
 Moone, so mercifull, that one of them in
 Rome catching a boy y had pricked his
 nose with a bodkin, tooke him by presēt-
 ly with his snout, shoke him alofte to
 put

put him in feare, and laid him down softly againe without hurt, last of all, they seeme so attached with knowledge of God, that eightene of them being slaine *Dion.* at a triumph in the Theater of Rome; the rest, by running about the place with a pittifull roze, mournfully tossed their snoutes vp to heauen, as though they accused the crueltie of man, or cryed for reuenge of their fellowes blood.

By what Cognisance then shall wee be known from beastes? Plato did not think a man to be a reasonable creature, consisting of a soule and a body, but a reasonable soule, vsing the bodie as his bondslau. *Animus cuiusque id est, quisque.* Aske Aristippus why we are borne: he will say for pleasure. Demand Anaxagoras, his answer shalbe, that we might looke vppon heauen, the one folloves that, which is common to vs with brute beastes, the other robbeth blinde-men of their commodity, because they are not able to see the starres. Therefore taking the opinion of Plato, That euery mans selfe is but his soule, let vs acknowledge from whence we came, that is, from God, the giuer of life, And sith

The difference betweene man and beast.

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We haue receiued this benefit at his hāds,
it is our duetie to shew our selues thank-
full by seruing him. He hath made vs, he
hath redeemed vs, hee hath sanctified vs
to his owne selfe, whatsoeuer we are, we
are the worke of his hands, the image of
himselſe, we are altogether his, and not
our own. This is y^e marke we must beare
in our foreheads, to be knowne from bloc-
kish and brute creatures: they seeke for
nothing but y^e which is earthly, we must
desire the thing that is heavenly, they are
sensible bodies, we reasonable soules, they
serue their bellies, we our God. ¶ Poli-
phile, wher is the life which you require?
what is become of Sabina, which neuer
dreaming of this, but drowned in wāton-
nesse, vsually bathed her selfe in the milk
of fūe hundred Asses, to preserve her
beautie? How is Galeriaes sight dazled
with the pomp of this world, which scor-
ned the golden palace of Nero, as not cu-
rious enough, to shrowde her carcase?
Beware you seeke not so much to prank
vp your selfe, that you forget God. Cle-
opatra was thoght of some writers not
too

Homens
pride.

to be flaine with venemous snakes, but *Xiphilinus*
 with the same bodkin y^e curled her haire.
 Bide the wantonnesse of your speech, &
 the ouerlashing of youthfull dayes. Post- *Womens*
 humia was accused of lewdnes, because *behaviour*.
 she was seen but to be merrie in compa-
 ny, and although she had very wel cleared
 her selfe, Minutius returned her home
 with this clause, that her tongue should
 neuer be worse then her thought, her ge-
 sture no wantonner thē her life. The wo-
 mē of Calcedon neuer shewed vnto stra-
 gers any moze then one cheek, the wife of
 Hieron was acquainted with no bodies
 breath but her husbandes, the women of
 Egypt did weare no shoes, because they
 shoulde neuer bee gadders abroade, the
 Damselles of Beotia that day they were
 married, had y^e Areltree of their coaches
 burnt at their doozes, that wanting the
 meane to carry them out, they mighte
 learne by the same to abyde at home.
 Lysander refused the riche Garments
 y^e were sent out of Sicilie to his daugh-
 ters, because hee feared such a present
 wold be a greter spot to their minds, thē

an

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an ornament to their bodies, disfigure them sooner than become them.

Beholds the sweete cuppes that haue made you drunke, are kepte from their lippes that intende to be modest. You vse your glasse to turne vp your locks, that you might please the gazers eye, other stand tooting in them to this end, that if they be faire, they blemish no iotte of the same with vice, if they be foule, they amende it wth vertue. You, like the moone, shine brightest of al, when the Sunne is away, they glister most in their husbands presence, you are a glasse for euery Gallant, smiling with them, mourning with them, frowning with them, and what cheere soeuer you perceiue in their face, representing the same in your hollowe lookes: they onely reioyce and weepe wth them, with whō they are grown into one flesh, you are a shadowe to euery louer, moouing with them from place to place, & cleauing to no particular body: they like true geometricall lynes, are neuer pulde from their bodies but by death, neuer scene abroad without their stay, neuer founde in the streets without their

their husbandes. You, make your bellie,
your God, your lust, your heauen, your
pleasure, your blisse, and hunte greedily
for such delightes, as though they bee
drawn with a twine threed, cannot be kept
with a Cable rope, for they houer like fe-
thers in the wind, & are blown away like
chaff wth euery blast. So dāgerous a sea is
our delight, that in euery calme we feare
a storme, in euery storme, wee are swal-
lowed quick, in euery ease, wee looke for
paine, in euery paine, wee pine to death,
in euery peace, we dout a broyle, in euery
broile we go to the potte. Philip win-
ning the garland at the games of Olim-
pia, when tydings was brought him too
encrease his ioy, that the same day Per-
menio his Captaine had foiled his ene-
mies, & his Queene was deliuered of a
young prince, cast by his hands vnto hea-
uen, desiring God to dash those pleasures
but with some little mishappe. Howe
baine was the blisse of Scabius Apicius,
which after his long and delicate fare,
casting an account of his substance, to see
how much he had spent on his bellie, fin-
ding no more then two hundred and fifty
thou-

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thousand groates left, slew himselfe that he might not die for hunger: What pleasure had Vitellius in all his banquettes, when casting vp his gorge as soone as he had eaten, he was saide to be sustayned with the passage of his meates: You esteeme this life for a wonderful pleasure & a great felicitie, yet Caracalla shauing his beard, glutted at his boorde with the dainties of Antioche, cried out, that hee tooke very great paines, suffered the assault of many perilles, and rebuked the Senators for their idlenes.

Is it not against nature to lay suche weight on her necke, that she sinke vnder the burden: to alter her course, contrary to kinde: to wishe for roses in Winter: snowwater in Summer: artificial gardens on the toppe of our houses: To seeke a new hunger when we are satisfied: to prouoke thirst again whē we haue drinke: to deuise such cokery of our selues as shall make vs to feed at al seasons: to quaffe euery moment: to snort at high Noone: to banquet at Midnight: Nature in euery creature else sheweth her selfe to be her owne bulwark: & because
that

that neere is our coat, nerer our skin, we
loue our friends well, but our selues bet-
ter, euery thing is committed to the cu-
stodie of it self. Mark howe the seed doth
tender it self, when it creepeth first out of
ground in a soft blade, how it afterwards
stiffeneth to a stalke, howe it hardeneth
the eare, howe it locketh vp euerie grain
in his Huske, and sendeth out Wy-
ckles to keepe of small Byrdes from the
deuouring of the same. When the foale is
cast, it neuer leaues sprawling till it arise
to shift for it self. Children are no sooner
on tiptoe, but they reach to the wal to stay
themselues vp for breaking their face, if
they trust to their feete before their time.
Shall we seek our own safetie when we
are greene, and surfeite with pleasures
when we are gray? can we creepe too a
stay, to lift our selues vp, and not leane
to the same when wee are alofte? Do we
cherish our selues when wee are grasse,
and yeelde to our enemies when we are
corn? When nature is serued we suck no
longer, whilst wee are yong, and shall
we chocke our selues wth variety of dishes
when

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When wee are olde : Leauē the Epicure
at his table, let it be furnished with al ma-
ner of Cates, Let Ganimedes fill him
the Cup, let Beautie send out her daugh-
ters to beare him company, let Appollo
tickle his eares with the Lute, let the
Muses be charged to soūd in the seruice,
and the Graces themselues to waite on
his trencher, let him heare nothing, but
to delight him, touch nothing, but too
please him, see nothing but to raiūsh him,
Is this the happines that you commend?
are none but the Birdes of this fether in
blisse : howe wretched are we then, that
neuer came neere it? They pamper thē
selues with a little ease, wee accustome
our bodie to labour and toyle, they can-
not abide the sting of a flea, we beare off
the stripes of our enemies clubbe, they
like to fatte Oxen, are soonest felde, wee
graze without hurt on the bleakest cliffs;
To be sharte, Polyphile, Harpies, shall
sweepe the meate from their trenchers,
Heauen shal thūder out plagues against
them, death shall finish their ioyes in an-
guishe, when nothing shall happen too
vs vnlooked for. If you place not your
pleasure

pleasure in your dishes, nor in your Musick, nor in your wayters, nor in the beholding of your guesstes, for

What booteth it to gaze, and not enjoy?

Ouid.

But to haue the vse of that that your eye likes & your heart loues, I grant you may toy in the companie of men, But I iudge they haue little delight in you, In some countries the bride is crowned by y^e Matrons wth a garland of prickles, & so deliuered vnto her husband, that hee might know he hath tied himself to a thorny pleasure. Vlysses wept for the death of his dog, but shed neuer a teare for his wifes sorrow. Domitius buried three wifes with a dry handkercher. Sophocles being asked what stomack he had to a faire woman, said, none at all, for hee was deliuered out of such prisons, and had shaken those fetters of frō his heeles. Had there beene any great felicitie in your acquaintance, I doubt not, but you shoulde haue bin more esteemed. Thinke not, signiora, that I speake this to impare the loue that euery man ought to beare to his wife, but to giue you to vnderstande,

Women better lost then found.

¶

that

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that the way to Heauen is not strewe
with rushes, nor the ende of toyle in lo-
uers ioyes, nor the cradle of ease in La-
dies lappes. My selfe haue alwayes been
so affected to pleasure, that I haue ind-
ged the daunces of Venus schoole, to be
as dangerous as the Mermaides songs,
which drawe vs from the coast wee are
bounde to seeke, which make vs forgette
from whence wee came, that forsaking
our countrie, our Parentes, our friends,
our acquaintance haling into a wronge
roade, casting our Ankers before wee
sounde, selling our commodities, our
shippes, our selues for a drop of honye,
which at the first tast, is chaunged to poi-
son, we might cleaue to y rocks & be tur-
ned to stones, Listen to vanitie, and bee
loden with vice, sticke fast in sinne and
be swallowed in death, the fittest rewarde
of such a life.

It is not my meaning too, to grieue you
gentlewoman, but as a Philosopher to
exhort you, if you haue not falne, to stand
fast, if you be downe, to recover your foo-
ting as soone as you may, & look to your
steppes that you fall no more. The Ma-
riner

riter alwayes so guides the helme that
he keepeth the saile in the windes nose,
the Player so beatech his parte to him
selfe at home, that hee giues it right ge-
sture when he comes to the scaffolde, the
painter so tēpers his colours to shadowe
his worke, & behaueth himselfe with such
regarde, that keeping a quicke eye to his
paterne, a steadie hand to his frame, hee
might finish his taske wth greater prayse.
Our life is a ship, saued at sea and lost at
shore, a cōmon play, brought to the stage
as a gasing stocke, euery man sees our
smallest faulces, A curious picture hard
to draw, and quickly spoild with quie-
ring toynts. Wherefore it is necessary for
vs to marke well where the wind blows,
that we bee not suncke, to haue a care to
discharge our parts, y^e we be not shamed,
to be so wary and circumspect in our do-
ings: that we marre not all that we take
in hande. Weake braines are not to bee
charged with made Mynes: noz feeble
minde, with inchaunted delights, they
ouerthrowe vs to our discredite, these
bewitch vs to our destruction.

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We ought not to stand upon slipperie bankes, when our steppes are vncertaine in dry ground. So tickle is al the stay we haue here, that wee cannot mooue without reeling, nor gather vp our feet without falling. Take heed, signiora, how you stande, and whether you walke. There **Two pathes** are but twoo pathes laide open befoze vs, the one smooth and broade, ouerspyed with the beautie of many flowers, watered with the dewe of sundrie springes, sounding delight with varietie of birdes, glimmering with the broken beames of the sunne; and this is pleasure, which we ought not to followe for ambling to the Diuell, the other, narrowe and craggie, harde and lothsome, darke and terrible, and this is trouble, whom we should not feare, because it driues vs to heauen on a trotting horse.

Demetrius contrary to your opinion, thought none in the world so miserable as those, that had neuer tasted of any sorow. A good father neuer suffereth his sonne to be idle, but exerciseth his bodie in labour, his minde in study: a cunning scho-maister layeth the greatest waight, vpon those

those wits, that hee liketh best, because hee is sure they are able to beare it. God is a father and a Schoolemaister vnto vs; if hee haue not traueled your bodie, to make you sweate; nor reade you long Lectures, to busie your wittes, it is a plaine case, and a stronge argumente, that hee neyther loues you as a Father, nor likes you as a Maister: nor accountes you his childe, nor makes you his Scholer.

Non est molle virtutis documentum: Seneca.

Virtue can sleepe without a pillowe.

Scæuola sought for his ioy by fire, Fabricius by pouertie, Rutilius by exyle, Regulus by tormentes, Socrates by pyson, Cato by death. They which inhabite the colde Countries, finde delight in the frozen Snowe, pursue the wilde beastes for foode in the Mountaynes, and chalke out their lodging in that place, where night compels them. They regarde not pouertie: for they liue no barer than they were borne, they force no sorow, for if it bee longe, custome in them hath made it light, if it

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be shoote, they soone forget it, they flye
no death, for either in that they end their
toyle, or enter into a better life, they des-
pise Fortune, for shee cannot robbe them
that haue nought to loose, and no wea-
pon she hath, can wounde the minde. If
you thinke these people in miserie, be-
cause they rowse not their bodie in
Beddes of Downe, they surfeite not
with our daintyes of Italy, but with
Hippolytus followe Dianas chase, you
are out of your wittes.

Ouid in the person of Phœbus to
Phaetō appointeth a way for vs to trace,
before we can bring our selues to rest, in
which I reade of no pleasure at all.

*The first is steepe, which scarce with freshest feere
My steedes do climbe: the middle standes aloft,
From whence when I bosh seaes and land beholde,
I shake and tremble in my troubled breast.
The last doth fall, and needes a straighter bit,
And such as in my warrie couch beneath
Lest hedlong downe I come, dame Thetis dreeder.*

Such is the path that we are willed to
treade, so bolte vpright, that the hottest
pouch

youth findeth his handes full inough to
 scale it, the toppe so high whē we are by,
 that we shiuer to se what danger we haue
 past, and our heads are giddie with loo-
 king downe. The last so deepe, that if we
 slippe, wee breake our neecks, and neuer
 leaue rolling til we drop into the graue.
 In youth we had neede of props, because
 we mount, in middle age, when we are a-
 loft our pleasure is dasht w a great feare,
 perceiuing so manie dangers behind vs,
 which wee haue escaped, so many before
 vs, which are to come. In gray haire,
 we beginne to droop, and euery foote we
 stirre is a steppe to death. Beside the
 steepe rise, tickle hight, perillous down-
 fall of our passage, there are many mon-
 sters in our way.

*Thy feete shall treade vpon the horned Bull,
 The Tropikes and the ghastly Lyons head.*

Thus finde wee not in any parte of
 our life, one spare place to wing in a
 little pleasure. Howe happy is the life
 of them that ouercome :

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Sayler, is knowen in forest stormes, the
brauest Souldier, in greatest perill, the
purest Golde in hottest fire, the blesseddest
people, in deepest trouble. The house is
not builte, till the Timber be hewed, nor
happinesse woone, till we be hackt.

Flatter not your selues in the ioyes of
this worlde, which are Fancyes hookes,
to catch fooles. Vlisses bounde himselte
to the mast that hee might sayle beyond
them. You must girde vp your loynes,
or wastle till you sweate, before you
can carrie the prize away. Rich Cob-
lers, haue blacke Thumbs, good Car-
penters, harde handes, Christie Plap-
sterers, foule clothes, profounde Stu-
dents, pale faces, fatte Schollers, thinne
cheekes. *Difficilia qua pulchra*, wee ob-
tayne no true pleasures without payne.
They that will haue the Nutte, must
breake the shell, that will eate the Ap-
ple, must climbe the tree, that will come
to the Wyne, must dig the Earth: that
will trauell the Sea, must passe the
lande, that will conquer their foes, must
fight the fielde, that will gett the goale,
must

must runne the race, that will weare a Crowne, must winne the same. The seede of the Lorde and the Corne of his Haruest, suffereth all weathers in open felde, and when it is growne to perfect ripenesse, it is cut with the Syth, beaten with the flayle, cosse with the Fanne, brused with the Stone, parcht with the heate of a Fiery Duen. Thousands are the pikes that must bee passed, before we can enter the gates of rest. Isaacke was dearely beloued of G D D, yet many times vexed, driven out of Chanaan with hunger, troubled with his neighbours, barde of his waters, greeued with the discorde of his sonnes, and the violence offered vnto his wife.

The children of G D D hung vpp their Harpes on the Willowe trees, fatte downe and wepte at the waters of Babylon. Many are the examples that I might alleadge out of the Scripture, to shewe you that G D D bringeth none vnto him by pleasure, but whipes them with sorowe till their heartes grone, that when they haue rensed their

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couch with teares, the smoke of their
fighes might arise vp like Frankensence
into his nostryles.

Consider, Signiora, that you were
not made todaynly by the running at tilt
of little Hoates in the ayre, but fashio-
ned out with the handes of G D D. By
which you may knowe as I haue tolde
you already, that you are not your owne,
but his that framed you, if you bee not
your owne, deny your selfe, if you bee
Gods, flie vnto him, cast of y^e wanton de-
sires of this life, seeke for no pleasure in
these dayes, if you wish to auoide torment
in the worlde to come. Lasie people pine
to death, rewarde is theirs that labour
harde: If you strue with this bodie
and maister sinne, encounter the Diuell
and win the fielde, charge your foe stout-
ly, and holde vp your sword to the later
gaspe, you shall finde such grace, suche
mercie, such pleasure, such ioy, as neither
eye hath seene, nor eare hath hearde, nor
fleshe hath felte, nor thought concei-
ued, nor Phialoes tongue is able to re-
hearse.

When

When Phialo had thus ended his talke, and behelde Polyphile to see how his medicine beganne to worke, Philotimo tolde him that Aescop maketh the Lion too chase the Harte, but the Hart beeing swifter of foote, quicklie got out of the Lions sight, & lodged him selfe in the thickest brakes: the Lion following stil meete with a sheepehearde, of whome hee demaunded whether hee had seene the Hart or not, the poore Sheepehearde sayde no, and pointed to the thicket where the Harte lay. Euen so did hee like a timorous swaine, for feare of Ieraldi whome hee knewe to be pleasures deadlie foe, denie the delight he hath seene, with his tong, and glansing deceitfullie too Polyphile, lookt vppon Venus with his heart. Wherein he shewed him selfe a cunning Sculler that rowes his Bote forwarde, though hee haue turned his face to the sterne. And though he spoke his pleasure agaynst pleasure, withdrawing his heade from Gentlewomens Lappes, yet

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yet he followed them backwards, as the bargemen in England, that rowe vpp to London, with their faces to Graues-
end.

Trust me, saide Ieraldy, I haue scene
chilozen which beholding meate at the
Table, and durst not craue it for feare of
the Rodde, haue tolde their Fathers,
they would eate none of that: which
was but a craftie kinde of begging. And
it may be, that Phialo cryed out against
women, because hee loues them, but I
doe not beleue it. There is no cause
why he should doubt before me, though
I bee seuerer, I am no Lyon, neyther
doe I pursue wyld wantons to death,
but to amendment. Notwithstanding
where the roote is rotten, the Stocke
can neuer bee newe grafted, It is a
harde matter to make an olde Dogge
receyue the Coller, or to dzyue that cor-
ruption out of the fleshe, which is
bredde in the bone: Polyphile hath
runne so long vntied, that I feare liber-
tie hath caten a hole in her heart, and
her stomacke will not suffer her now
to bende. Those qualities are seldome
lost,

lost, which are got by long practise, and growe to habite.

You are too preiudiciall, sir, sayd Polyphile, where the husbandman seeth many weedes, hee taketh the Sople to bee fruitfull, if it bee tilled: wheresoeuer you see any vices growe, there is grounde for vertue, if it bee laboured. For speake me not I pray you, I am not so bad as you report, though I be worse than I would be I were, if after this tillage, you finde mee barren, or returne to my vomice, then say, that the roote of grace is cleane decayed, and vertue in mee will neuer budde. God hath appointed Mary a time to repent, and Polyphile to forsake her wicked wayes. Had I beene sooner dyeted, I had beene sooner reclaimed, sooner called, I had sooner come. I feele such a cumbate in my selfe, such a terrour of the iust iudgement of **G D D**, and such a comforte againe if I ranne to him, that I am constrained here to staye my selfe, and resort no more to the Epicures Table, least surfetting sooner than I thought, I cast

The Ephemerides

I cast out my meate the way y^e it came
and licke vp my gal with a loathing sto-
macke. Therefore I thanke you signi-
or Ieraldi, for your cost, which prouided
all this cheare for my sake, you sir Phi-
lotimo, for your companie, whose lookes
were the fountaine of all this talke, and
you good Phialo, whose Philosophie
hath pulled me out of the iaws of death.
As long as I liue I acknowledge my
seife to be your scholler, and holde mee
your debtour, which if you remaine any
time in Venice you shall perceiue: No
more Polyphile, that name I abhorre,
Theophile nowe newlie christened by
thee.

Ieraldi reioiced too heare these
wordes, and wished a Gospell on that
mouth, wherewith they arose: and Ieral-
dy taking Philotimo aside, requested
him earnestly to procure some friendship
for Phialo in the court, that he might be
restored to Sienna againe. Philotimo
readie enough to do that without entrea-
tie, desired Ieraldi to harbour Phialo, till
he hearde farther newes: for the next day
he intended to return towards Ferrara, &

promised that it should not be long ere
he wrote him an aunswere. Ieraldi soone
graunted so small a Boone: and whilest
hee discovered to Phialo their intent,
Philotimo stepped too Theophile too
take his leaue, in whose eies he percei-
ued the water stande to see so
good companie bzeake
so soone.

Stephan Gosson.

Cælo tegitur, qui non habet urnam.



promised that it should not be long
 before we should see him on another island, and
 promised to send a messenger to
 be discovered to Rhinoc. their intent
 Rhinoc. was to get the Rhinoc. to
 take his leave in Rhinoc. the present
 with the intent to take to the
 good company and to the
 la tione.

Stephan Gordon.

C'est la fin, qui non habet terminum.



An Apologie of the
Schoole of Abuse, against
Poets, Pipers, Players and
their Excusers.

Seneca,

*Vitia nostra, quia amamus, defendimus,
& malumus excusare, quàm excutere.*



Captaine that serued
Cyrus, being one day
desirous to shewe his
Prince sport in tray-
ning his men, deu-
ded them all into two
equall places, giuing bucklers and wa-
sters to the one, appointing nothing but
cloddes of harde earth to the other.
¶ When they were separated farr a sūder,
and a signe giuen to them both to fight,
the dirtie Champions that stood alofe,
paulted the buckler bearers on the
shinnes, and the head, receiuing no hurt
agayne for the time, because they kept
them out of the others reache: But
when the battaile began to ioyne, their
turfes were too brittle to ward a blow,
L. the

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the sozeft stripes lighted on their owne
shoulders. Such is the skirmishe of our
players, who perceiuing the truethe too
stand on my side as an armour of pzoofe,
and finding them selues vnappointed for
the fælde, keepe a farr off, biting me in
corners, casting out libels, which are but
clay, and rattle on mine armour, oz tippe
me one the shinnes, without farther hurt.
But if they take vp my gloue, and enter
the Lyfte, set downe their opinion, and
subscribe their names, I will gather in
to them as fast as I can, and teach them
to knowe the weyght of my club. I vn-
derstand they are all in a fustian fume,
they rune to & fro, with a nettle in their
noles, and lashe out their heeles as they
had caught the bzimse, which is a plaine
token, that the gawle is rubbed, the can-
ker touche. They haue eaten bulbeef, &
threated highly, too put water in my
moortes, whensoever they catch me. I
hope it is but a copping of their counte-
naunce, *Ad diem fortasse minitantur*,
Shrewed kynne shall haue short hornes:
If they be chafte, they may bee walkte, if
they be rough, they may bee calme, if
they

they be hotte, they may be cooide, I am not so childishe to take euery bushe for a monster, euery shadowe for a bugge, euery man for a deuill, that daunceth in his coate. The wynde blustereth about the hilles, yet can not remoue them from their place, The Sea beates vpon the rockes, yet euery billowe cugges in bayne. With thicke shotte the ayre is darkened, yet neuer a bullet stickes in the Sunne. They may wraastle with me and roze, and rayle, yet truth is steady & cannot be stirde, harde, and cannot bee broke with washe, highe, and cleere, and cannot be hurt. If I giue them a Pil to purge their humor, they neuer leaue belking till it bee by, wherein you may perceiue what vnruely patientes I deale withall, howe vnwilling they are to receiue remedy, when their disease hath gotten the vpper hande, howe ill good cookerie agrees with their queasie stomackes, and how they had rather suffer destruction to ouertake them, then seeke any meane to saue their soules. It is the propertie of hony though it be sweete, to torment those partes of the bodie that

L.2. are

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are infected, & such as are troubled with Kings euil, neuer taste it, but they iudge it to be gall. Therefore I wishe them all that feele me sharpe, to consider whether it be to those that are sound, or to such as I finde do nourish filth: . My Schoole of Abuse, hath met with some enemies, because it correcteth vnthristy Schollers. Demosthenes orations smelt of lampe oyle, because his candle burnt brightest, when theeues were busiest. They that are greeued, are Poets, Pipers, and Players: the first thinke that I banishe Poetrie, wherein they dreame: the second iudge, that I condemne Musique, wherein they dote: the last proclaime, that I forbid recreation to man, wherein you may see, they are starke blinde. He that readeth with aduise the booke which I wrote, shall perceiue that I touche but the abuses of all these. When we accuse the Physicion for killing his patient, we finde no faulte with the Arte it selfe, but with him that hath abused the same.

Therefore let me holde the same proposition still, which I sette downe before, & drewe out of Tully, that auncient Poetes
are

are the fathers of lies, Pipes, of vanitie,
 and Schooles of Abuse. Iupiter which
 was but a mortall man and almost a pa-
 ricide, that for greedinesse of the crowne
 drove his own father Saturne out of his
 kingdome, though hee were a cruell ty-
 rant, an unnaturall childe, an vsurping
 Prince, an abhominable leacher, as wic-
 ked a wretche as euer liued, by Poets, is
 made the king of gods. Venus a notori-
 ous strumpet, that lay with Mars, with
 Mercurie, with Iupiter, with Anchises,
 wth Butes, with Adones, that taught the
 woman in Cyprus to set vp a Stewes,
 to hyze out them selues as hackeneies,
 for gaine, and that made her self as com-
 mon as a Barbaras chayze, by Poetes is
 placed for a goddesse in heauen. Al these
 whome the Poetes haue called gods and
 goddeses, for the most part, were ba-
 stardes, begotten in adulterie, or verie
 lewde liuers, which had no soner defiled
 their beddes, but they were snatcht vp
 to the Skies and made starres, in somuch
 that Iuno crieth out in Seneca, *Tellus co-
 lenda est, pellices cœlum tenent*, Lets dwel
 in earth, for heauen is full of whores.

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What stufte is this: wantons in heauen?
& a duple diuinitie of he gods, & she gods,
If it be so, I hope they will graunt me,
that in that place nothing ought to bee
vayne: if nothing be vaine, they must liue
together by couples like man and wife,
or holde the publique weale of Plato, and
make euery thing common. If they liue
together in lawfull marriage, giue them
houses to the selues for lausfull encrease,
that all which they do be not seene in the
market, if they haue houses, let them
haue landes, it is no reason they should
be poozer then wee, & if they haue lande,
either lette it bee fruitfull of it selfe, or
giue them whippes in their handes,
and sende them like swaines too plough
and carte. Bicause they are gods, they
neuer die, bicause they are married, they
dayly multiplie, for none can be so fruit-
full as they, thus neuer dying, and euer
encreasing, some of them in time shall be
giuen to dwell in the ayre, some in the
water, some in the earth, some in hel,
when house room is scant, for heauen wil
not hold so great a company. If they bee
fruitfull, what is the reason that Iupi-
ter

ter getteth no more children: doeth hee
 ware olde, or is Iuno barraine: or is hee
 afeard to gleane any longer of other mē's
 corne, least he be robbed of his owne har-
 uest: Considereth he now that one good
 turne requireth another: that hee which
 strikes with the sword, shalbee beaten
 with the scabbarde: If they make all
 common, what are they better thē bruit
 beastes: So grosse are the errours, so
 great the abuses, so horrible the blasphemies
 we finde in Poetes, that wee may
 rather iudge them monsters of nature,
 then men of learning. Whilēst they
 make Cupide triumphe in heauen, and
 all the gods to marche bounde like mi-
 serable captiues, befoze his charriot,
 they belie God, and bewitch the reader
 with bawdie charmes.

Whilēst they enclose the power of their
 Gods in what compasse they please, gi-
 uing Heauen to Iupiter, Hell to Pluto,
 the Sea too Neptune, they forget the
 earth, and leaue it too the rule of none at
 al. Whilēst they make many gods, they
 ouerthrow euery God. For if their gods
 be of equal power, no one of them can do

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any thing without his fellow, and so none of them al may be called a God, because God is perfect and almighty. Being perfect, he can neither be increased nor diminished, being almightie, he hath no neede of the helpe of other. What a confusion haue Poets brought, whē thinking little, y whatsoeuer is deuised may be destroyed, they set all the gods together by the eares, some fighting for Troy, some for y Greeks, som for Aenæas, & som for Turnus. Saturn whō they affirmed to be god of time, was a varlet that gelded his own Father, afterwarde thrust out of his seate by his sonne Iupiter, he was constrained to saue himselfe by flighte, and a greate whyle liued obscurely in Italy. Apollo was a buggerer, and Schoolmaister of periurie, Mars a murderer, Mercury a theefe. Castor & Pollux, whome they re- porte to be twinnes growen in one body, when they were rauishers of other mens wiues, neuer mette within one paire of sheets. Flora a curtezan that got infinite summes of money by sinne, and gaue all to the Romans, when she died, by Poets is honoured for a goddesse of flowers.

Thus

Thus making gods of them that were
 brute beastes, in the likenes of men: di-
 uine goddesses of common harlots, they
 robbe God of his honour, diminishe his
 aucthoritie, weaken his might, & turne
 his seate to a stewes. By writing of vn-
 truethes they are open liers, but if they
 do faine these franticke conceates to re-
 semble somewhat els that they imagine,
 by speaking of one thing and thinking
 another, they are desemblers: It is not
 enough for their freendes to say,

Lasciua est nobis pagina, vita proba,

Our verse is wātō, but our life is good

or, *Iuravi lingua, mentem iniuram gero.*

My tōgne hath sworne, my hart is free

For players action, doeth aunswere to

their partes, and Poets discourses too

their manners: yet are many of their

Schollers so enchaunted, that like the

superstitious and foolish Aegiptians,

they had rather lose their liues, then

the Idols of their bydes, their beastes,

their Ibes, their Adders, their Dogges,

their Cattes, their Serpentes, their

Crocodiles.

Pipers

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31 Pipers are very sore displeased because I allow not their newe streines, & shewe them how farre their instruments differ from those that were vsed in olde times, they say, their musique is perfecter nowe than it was before, but who shalbe iudge? Let Ismenias the graund fidler that was takē prisoner by the Scythians in a battayle, vtter all his cunning when Antæas the king is at supper, he will laugh him to scoyne, and sweare that his Horse hath brayed sweeter. When Phillippe of Macedon tooke vpon him to reason with a new Musition of his newe chordes, & was not able to go thorow the stitche, because they haue euer a crotchet aboue commons, & adde where they liste, when they see their time, God forbidde, quoth the piper, that your maiestie shoulde be so miserable, as to knowe these fantasticall toys any better, their effeminate stops are not worth a strawe. Dionysius made such accompt of their cunning, when they iudged it to be at the beste, that hearing the notablest Harper which was in those dayes, hee promised him a talent for his labour, next day whē he came

he came to craue his reward, Dionysius
 tolde him that he had it already: For said
 hee, thou diddest but tickle mine eares
 with an emptye sounde, and I did the like
 againe too thee, promising that which I
 meane not to giue, delighting thee as
 much with hope of my coyne, as my selfe
 was pleased with the sounde of thy in-
 strumēt. Bicause I would haue Diony-
 sius folowed, let the not think I abhorre
 Musique: if they put on their spectacles,
 or take their eyes in their hands, & looke
 better in the Schoole of Abuse, they shal
 finde that with Plutarch I accuse the for
 bringing their cūning into Theaters: y
 I say, they haue wilfully left, or with ig-
 norance losse, those warlike tunes which
 were vsed in auncient times, to stirre vp
 in vs a manly motiō, and found out new
 descant with the dauncers of Sybaris, to
 rocke vs a sleepe in all vngodlinesse. If
 they had any witte, any learning, or expe-
 rience, they might knowe that *Excellens*
sensibile ledit sensum, their daintie con-
 sortes will make vs wantons. Aristoni-
 cus the Musicion, for his memorie with
 all posterities, had a brassen Idoll erected
 to him

to him by Alexander, and was wonder-
 fully honoured for his arte. This was
 not done for sounding *Les guāto spagniola*,
 or inuenting sweete measures, or coy-
 ning newe daunces, but for kindling his
 souldiers courage, and hartening them
 all to take armour. Such a Musition
 was Antigenides whom Alexander
 had no sooner heard, but hee startled, as
 though he had beene then in battaile, &
 bent his fist at all them that were in
 p̄sence: which of our Musitions that
 are so perfecte, is able with his instru-
 ment to make a freshe water souldier
 runne to his weapons, or enforce the
 Dolphin in the Sea to saue his life, if
 he suffer wracke: Which of all their
 instrumentes that are so absolute, can
 performe that which other haue done
 before? If auncient Musitions haue gone
 beyond vs, where is our cunning? If
 their instrumentes haue passed ours,
 where is the perfectnesse that our Pi-
 pers imagine? why, say they, you play
 with antiquities, we builde vpon scrip-
 ture. Iubal was father of their harpe,
 but howe many stringes he put to it, or
 what

what songes he played they can not tell me. David did playe on the Lute, and the Harpe, and vsed instrumentes of many stringes, but to prooue those instrumentes were better, then such as had been practised many hundred yeeres before hee was borne, *Hic labor hoc opus est*, there goeth the Hare away. And though I be of Plutarches opinion, that when we haue done or saide all that wee can, the oldest fashion is euer best, that newe cuttes are the paternes of running heads, strange blockes, the very badges of fonde conceites, yet do I not forbidde our newe found instrumentes, so that we handle them as David did, too prayse God, nor bring them any more into publique Theaters, too please wantons. London is so full of vnprofitable Pipers and Fiddlers, that a man can no sooner enter a tauerne, but two or three caste of them hang at his heeles, too giue him a daunce before he departe, therefore let me of grauitie examine the case, & iudge vprihtly, whether the sufferance of such idle beggers be not a greuous abuse in a common wealth.

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For my parte (though I haue sayde more then they will like of, yet set down lesse, then they deserue) I meane not too trouble my wittes about them: it shal be enough for me which haue no authoritie to giue them a plaister, to launce the soze frendly and let it runne, that in processe of time, it may heale of it selfe.

Playes are so tolerable, that Lactantius condemneth them flatly, without any maner of exception, thinking them, the better they are penned, or cunninglier handled, & more to be fled, because that by their pleasant action of body, & sweete numbers flowing in verse, we are moste enchanted. And Tully a Heathen, crying out against Poetrie, for placing baudy Cupide among the gods uttereth these wordes in the ende: *De comædia loquor, quæ si hac flagitia non probaremus, nulla esset omnino*. I speake of playes, which if our selues did not loue, this filthinesse, should neuer be suffered. If plaiers take a little more counsell of their pillowe, they shall finde themselves to be the worst, and the daungerouest people in the world. A theefe is a fyrewoode member

ber in a common wealth, he empties our bagges by force, these ransacke our purses by permission, he spoileth vs secretly, these rife vs openly, hee gettes the upperhā by blowes, these by merry iestes, he suckes our bloud, these our manners, he woundes our bodie, these our soule, O God, O men, O heauen, O earth, O tymes, O manners, O miserable dayes. he suffereth for his offence, these stroute without punishment vnder our noses, & lyke vnto a consuming fire, are nourished stil with our decay. Lacon thought it impossible for him to be good, that was not bitter to the wicked, then how shal we be perswaded of Players, which are most pleasant to abhominable liuers: Diogenes said, that it was better to be a mā of Magaraes Ramme, then his sunne, because he prouideth a shepheard to looke to his folde, but seeketh no instructor to teach his childe, hee hath a care that his sheepe be well tended and washt, but neuer regardeth his sonnes discipline, hee forbiddeth the one too runne in daunger of the wolfe, but keepes not the other from the Diuels clawes, and if Diogenes

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nes were nowe aliue, to see the abuses that growe by playes, I beleue hee woulde wishe rather to be a Londoners hounde then his apprentice, because hee rateth his dogge, for wallowing in car-
rion, but rebukes not his seruant for resorting to playes, that are ranke poi-
son. So corrupt is our iudgemēt in these matters, that we accompt him a murder-
er, whome we see delight in sheading of bloode, and make him a iester, that woundeth our conscience, we cal that a slaugh-
ter house, where bruit beastes are killed, and hold that a pastime, which is the ve-
rie butcherie of Christian soules. We perceiue not that trouble & toyle drawe
vs to life, ease & idlenes bring destructi-
on, that sorrowe and anguish are ver-
tuous bookes, pleasure, and spozte the
deuils baites, that honest recreation
quickeneth the spirites, & plaies are ve-
nemons arrowes to the minde: that hun-
ters deceiue most, whē seeming to walke
for their delight, they craftely fetch the
deare about: that players counterfaiting
a shew to make vs merrie, shoote their
nettes to worke our misery, that when
Comedie comes vpo the stage, Cupide
settes

sets by a Sprunge for Woodcocks,
which are entangled ere they discerne the
line, and caught before they mistruste the
snare.

They muste not thinke that I ban
nishe recreation, because I barre them:
the Souldier hath aswel a time to sleepe,
as to keepe Sentinel, to rest his bones,
as to labour his body: Iron wich muche
occupping, is worne too naught, with lit-
tle handeling gathereth rust. Moderate
sleepe refresheth man, too much killeth
him in time. Wherefore we must neither
be laboured too muche, for ouerloading,
nor loyter too long, for making our selues
vnapt to any thing. Socrates lest his stu-
dy too play with children, but not conti-
nually, Cato layde a waye his Booke
and drunke wine, but not immoderately,
Scipio put of his armour and daunced to
the Instrumēt, but not wantonly, Pollio
Asinius the great Orator, neuer carried
in his Studie after tenne of the clocke,
nor read any letters that were sent him
after that houre, what haste soener they
required, but hee did not this too gene
himselfe leaue too goe to Playes. There

are other good pastimes to be founde, if we be willing too seeke them out.

When Seneca hath shewed Serenus all that he can to keepe the minde quiet, and too restore it by exercise, if it bee idle, or by recreation, if it bee weary, hee giueth him this Caueat in the ende for aparring blowe, that all which hee hath set downe already; or is able too write if neede require, is not of force & strength enough, too keepe so slender and weake a Houlde, except wee environ the same our selues, with a diligent forcast, a daily care. Hee that thinkes wanton Playes a meete recreation for the minde of man, is as farre from the trueth as the foolish Gentiles, which beleue that their gods delight in toys, and wee whiche carrie our money too Players too feede their pride, may be wel compared to the Bath keepers. Asse which bringeth him woode too make his fire, and contenteth himself with the smell of the smoke.

It is a great folly in vs too seeke too liue in those places that are healthie to the body, not to flie from those that are hurtfull too the soule, and as harde
a mat

a matter for him too be cured, that knoweth not the griefe wherewith he is troubled. Senecaes wife had a she foole called Harpastes, which though she was suddenly stricken blinde, coulde not be perswaded that shee had losse her sight, but iudged the house too bee somewhat darke. In my opinion our Players are as bad as shee, though they do not perceiue their owne abuses, yet will they not say they haue lost theyr eyes, but that their lippes hang in their light, or else they are ouerspread with a Cloude, and worse then those that confesse themselves blinde, for they will yelde themselves too bee led, these had rather lye in the Chanell, then leane too a guide.

I neuer yet read of that abuse which founde not some too excuse the same, so wicked and euill disposed are wee, that wee defende our vices because wee loue them, and had rather excuse them, than shake them off. Ocrisia taught a priuy clay, & was deliuered of Seruius Tullius, yet some of her frendes dyd cloke the faulte, saying that the childe was got with a sparke of fier, which peraduenture

bredde such winges in time, that it flew
 out of the bastards heade in a flame.
 Our players since I set out the Schole
 of Abuse, haue traualled to some of mine
 acquaintance of both Uniuersities, with
 faine promises, and greater promises of
 rewardes, if they would take so much
 paines as to write against mee, at laste
 like to Penelopees suiters, which seeing
 themselves disdained of her, were glad to
 encroach with some of her maides, when
 writters of both Uniuersities, would heare
 their plea; they were driuen too flie to a
 wake hedge, and fight for themselves
 with a rotten stake. Beggars, you know,
 must be choosers, hunger sauceth eue-
 ry meate: when fishers lay their hookes
 in haste, Frogges will make a saucy
 dish. It is tolde mee that they haue got
 one in London to write certaine Honest
 excuses, for so they callme it, to their dis-
 honest abuses which I reuealed. It is
 good for him that will falsifie pictures,
 not too let them see the liuely creatures,
 that are desirous to view his worke, nei-
 ther is it conuenient for him too present
 his excuse to any of those that haue read
 my

my schoole, and behelde those abuses in
playing places, least their eyes repprooue
him for a lyar.

How he frames his excuses, I know
not yet, because it is doone in huddel
mudder. Truth can neuer be Falsehoods
Disarde, which maketh him maske with-
out a torch, & keepe his papers very se-
cret. I will not deny but something may
bee probably disputed in their cause by
sharper wittes, which is suche foode as
flaketh your hunger, for a season, yet will
it not breede good bloode, nor fleshe, nor
liuely spirites, but bloweth you vp, and
makes you swell, and turnes to corrupci-
on in the ende. Patroclus may lette in
Achilles armour, but hee dares not med-
dle with Peleus Dart. What cloke soe-
uer this Excuser weares, maugre his
teeth, he must leaue the truth, and strike
with a Strawe, when hee comes too the
fielde. Let him speake what hee list in
Players cause, he shall finde them shaken
with a wonderous Fever: throwe fether-
beds on them, they are neuer the war-
mer, and all his excuses shall stande for
perfumes, which faintly fet them vpon

their feete, that growell in the dust with
the falling sicknesse, but cannot deliuer
them of their disease. If the Excuser bee
the man that is named to me, hee is as
famous a Clarke as Clauitius Sabinus,
which was so troubled with a grosse con-
ceite, and as short a memory, that euery
minute he forgotte the names of Vlises,
Achilles, Priamus, and such as he knew
as well as the Begger his dishe, beeing
very familiar with them, and dayly con-
uersant in their company, yet many times
he saluted the one by the others name:
And because his maishippe woulde seeme
learned, hee hyered him seruantes with
great stipendes, of which, one had Ho-
mer without Booke, another Hesiod,
and nine fiddles heads to make him an
Index, of euery one of them taking some
seuerall names of his acquaintance too
bee remembred. When this Gentle-
man had got so profounde a Familie,
hee began very friendly too feast his ac-
quaintaunce: in the middelt of their
dishes; out flew his Poetrie, for his
Pipers were ready too rounde him in
the eare, what hee shoulde speake, but his
luck

luck was so ill, or his hearing so thicke, that he stuck fast continually in the midst of his verse, and could goe no farther.

Crassus had such a roying throte, that he was constrained whēsoeuer he declaimed, to haue a piper at his elbow to giue him his tune, and keepe him in compasse. If it bee my fortune too meete with the learned woorkes of this London Sabinus, that can not playe the Poet without a Prompter, nor vtter a wise worde, without a Piper, you shall see we will make him to blush like a blacke Dogge when he is graueled, or to dance you a Galliarde when he takes his keye. In the meane time my aduantage is the greater, that Players haue chosen such a Champion, as whē I giue the Alarm, winnowes his weapon, whē I run with a staffe, chargeth a Bulrushe, when I spare not to greete them with poulder & shot, and weares mee againe with a false fire. I was determined to send you greater matters, touching the saleable tongue of Curio, but I stay my hande till I see his booke, when I haue perused it, I wil tel you more. Meane while, I beseech them

An Apologie of

them to looke to their footing, that run o-
uershoes in al these vanities, lest they be
swallowed without recovery: and wish-
ing to my Schoole, some thriftier scho-
lers, to Players, an honest occupation
on, and to their Errours a bet-
ter minde, I take my
leave.

FINIS.

Stephan Gosson.

Calo regitur, qui non habet urnam.

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tree, by Thomas Dawson.

1586.



